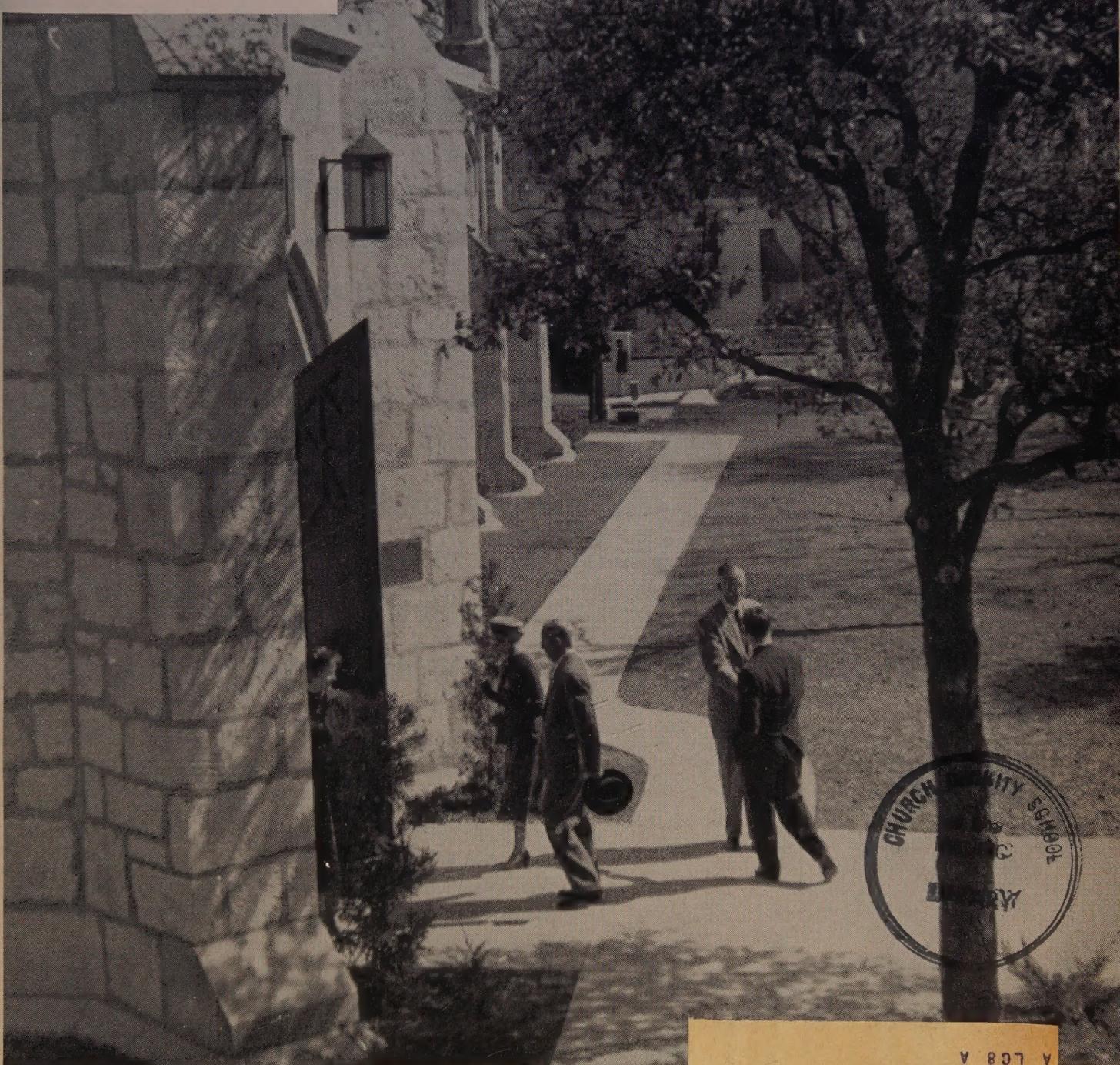


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March 20, 1955

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Name of the Church

Though there is considerable agitation concerning a change in the name of this American Church, as evidenced by the many letters, beside personal conversations I hear, and your excellent editorial, it is not likely that General Convention will take any action in the matter unless some one or more dioceses—and the more the better—petition through their conventions convocations that some action be initiated by the coming session in September. There might be a more explicit name and, but not now more likely to receive hospitable attention, than the following which I venture to suggest: "according to the use of The Episcopal Church (of the Anglican Communion) in the United States of America."

These things can be plainly said for it: first, it recognizes the name by which we have been popularly known throughout our American history; Second, it tells our origin "the rock from which we were hewn"; Third, it denotes our relation a world-wide fellowship of national churches.

Such a name might contribute toward getting us out of the sectarian picture in which we are now placed in hundreds of towns where we are only one among many religious bodies.

THOMAS JENKINS

Retired Bishop of Nevada
Anaheim, Calif.

• • •

I have read with much interest the correspondence in your recent issues on the official title of the Anglican Church in the U.S.A. In this country "Protestant" is such a controversial term used by, and applied to those who are very party conscious, that its official use by the American branch of the Anglican Communion is a source of considerable embarrassment to any of us. Most of us do, I think, make a point of leaving the word deliberately out when we refer to the American Church and just speak of it as the American Episcopal Church, in the same way as we speak of the Scottish Episcopal Church. If one may accept the picture your journal gives of contemporary life in the American church, it is difficult to believe that you can much longer carry the burden of this forbidding adjective in the name by which you claim the allegiance of your fellow countrymen.

One thing has struck me with regard to our representation of present day standards and forms of public worship in the American Church. I am very puzzled by the apparent lack of any kind of reference to, or photograph of an American bishop wearing the usual episcopal vestments of cope and mitre at episcopal functions. It is the exception rather than the rule for a bishop or archbishop to wear anything else at such functions here. THE LIVING CHURCH [January 30th] gives a picture of a bishop presiding at an act of worship before a very "Catholic" altar what, in this country, would be re-

garded as very "Protestant" attire. Indeed it could hardly happen in such a setting. I am just a little curious about this point, as it seems to be out of step with the general practice of the American Church on all other levels—or am I wrong?

(Rev.) C. H. FERRIS
Rector of Matlock
Derbyshire, England

Australia

I felt that many of your readers would be interested to hear that the diocese of North Queensland is preparing to welcome its first American ordinand who will commence his training at St. Francis College, Brisbane, during February this year.

This is particularly gratifying to us because so many thousands of Americans made North Queensland their home during the last war.

As the currency exchange at present is so exceedingly favorable to the American in Australia, it is possible for this student to undergo his training period of three years at a cost of about £1000, which he is meeting himself on the understanding that a successful passing of examinations will permit him to proceed to orders.

In the belief that there may be other young men in the American Church who would care to serve for a period in Australia and who, though wishing to find their vocation in the ministry, may be precluded by the present pressure in American theological colleges—I felt that this interesting experiment might receive some publicity through your columns.

We are willing to consider as a postulant any University graduate who is able to meet this cost of training and I should be glad to hear through my commissioners of any who would care to repeat the experiment.

The North Queensland commissioners are the Rev. Robert Miller, 5749 Kenmore, Chicago 40, Ill., and the Rev. D. Ledsam, 9 Curtis St., Lewiston, Me.

IAN NORTH QUEENSLAND
Bishop of North Queensland
Townsville, Australia

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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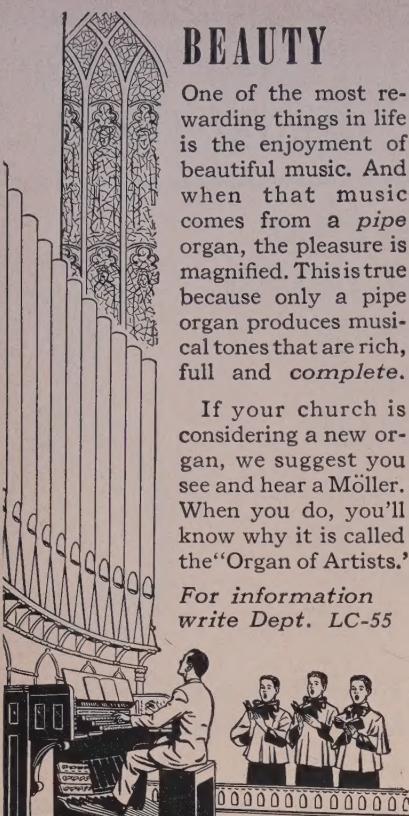
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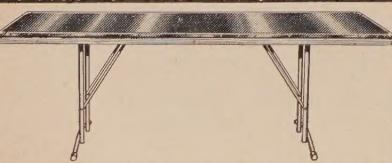
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Talks

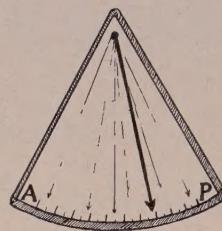
With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Are You Authoritarian Or Permissive?

WATCHING the little needle on the control panel of a delicate machine, the operator can gauge accurately the response of the machinery, and can control its speed and in-take. Perhaps you have wondered if such a gauge could be invented for measuring the movement of a class. What would it tell? Could it reveal the thrusts, the overloads, the smooth periods of full capacity, the danger signs,



TEACHER is responsible for the whole program of the class. May dominate, both from temperament and habitual methods.

AUTHORITY is given to the teacher, who feels he must dominate, control the teaching situation. His will must prevail. He must never "lose control."

MUST, says the teacher unsure of himself.

TYRANNY becomes the dominant tone of any class in which the teacher pushes his authority too far, and constantly. (The needle seems stuck at the left).

DISCIPLINE is the avowed duty of the strict teacher, who feels that solid purpose and fixed goals are necessary if there is to be any "schooling."

CONTENT of books, the tradition, the "things they ought to be taught" is the chief concern of this teacher.

The truth is, either extreme of the needle is a break-down of the smooth workings of the educational machine. The two thrusts, the constant inter-play of these vital forces of pupils vs. teacher, must be harmonized. Both are persons, both able (unless the strain reaches the breaking point) to make adjustments to the other. Both need the other's vital urges, and find the satisfaction of success only in their poised relationship.

Pupils need discipline of a sort, and feel lost without it. But it is based on the gracious words of permissiveness.

the alternations of different kinds of behavior going on?

Let's imagine that such a delicate indicator has been invented, and that it is connected with your class. The teacher might keep an eye on it. Or a supervisor might watch it, take notes, and discuss points later. Our delicate needle, let us say — is geared to respond instantly to two opposite or alternating forces. These forces are always operating, in some manner, in every class session. They are the thrusts of authoritarianism and permissiveness.

Below are given, in contrasted pairs of words, some of the variant forms of tension between these two forces.

PUPILS feel it is their class, want to do things their own way, resent too much repression. They have minds of their own, and ideas.

FREEDOM is the style of all alert persons, especially healthy children. They want to do what they want to do, without restraints. They are not rude — just very much alive.

MAY I, says the pupil, yearning for recognition as a person.

LICENSE, leading to rebellion or withdrawal may become the desire of pupils too long kept under external control. Outbreaks of disorder may arise from bored listeners.

SELF-CONTROL, found in all forms of well-developed democratic groups, is the secret yearning of those under restraint — or at least it is the exact opposite of the other.

CONTACT with people, ideas, place experiences are the felt need of lively pupils, though they may not know how to say it.

The teacher must count on vigor and push from his class, for without it there would be no response, no originality, indeed no learning. Just how loosely can he hold the reins?

In all this, we are at the heart of the contrast between the old ways of teaching and the new.

In the ideal class room the needle is forever alive. It vibrates back and forth as the teacher briefly acts his part of authority, then is followed by the vigorous response of the pupil. What does the needle tell about your class?

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News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late important news, however, received in this office or to the Friday morning nine days before date issue will be included sometimes. When possible, submit news through your diocesan or strict correspondent, whose name may be obtained from your diocesan or district office.

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Things to Come

MARCH						
S	M	T	W	T	F	S
1	2	3	4	5		
6	7	8	9	10	11	12
13	14	15	16	17	18	19
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APRIL						
S	M	T	W	T	F	S
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10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

March

- Fourth Sunday in Lent. "One Great Hour of Sharing," N.C.C.
- Annunciation. Executive committee meeting, United Church Men, N.C.C., to 27th.
- Passion Sunday.

April

- Palm Sunday
- Monday before Easter
- Tuesday before Easter
- Wednesday before Easter
- Maundy Thursday
- Good Friday
- Easter Even
- Easter Day
- Easter Monday
- Easter Tuesday
- Eastern Oregon convocation, to 17th.
- Sunday after Easter. Salina convocation, to 18th.
- Oregon convention, to 19th.
- Sacramento convention, to 20th. New Mexico and Southwest Texas convention, to 21st.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

SORTS AND CONDITIONS

ONE of the fundamental issues of life came before a court in Akron, Ohio, last week, and most of us would agree with the decision of the judge. The county welfare department wanted the 11-week-old child of a blind and deaf couple placed in a foster home, but Judge Russell Thomas ruled that it could not force the parents to give up their baby.

"WHAT is best for the child is our only concern," said the welfare department. This might be a correct statement of its relation to the case, but there are other principles and other persons to be considered by society as a whole. And in the complex skein of human relationships the right resolution of these has a profound bearing on what is best for the child.

THE FUNDAMENTAL issue here is the issue of parental authority. Our civilization has tried so hard to play down and forget about the authority of one person over another in the realm of government that we tend to assume that authority is not really a matter of right but rather a sort of contract, an agreement "for value received." To borrow a familiar expression of ecclesiastical controversy, we tend to think that parents are of the "bene esse" rather than of the "esse" of children — for their well-being, rather than for their being.

BUT advancing knowledge of children and their needs has taught us that what children need above all is the family; and while it is true that children, once they have been born, can be taken away from their parents, they can be removed from the family setting only at grave peril to their whole process of growth and development.

HENCE, the "foster home" rather than the orphanage, a substitute family that comes close to the value of the real one because of the generous and loving hearts of those who open their homes for this vital community service. But even the best foster home is only a substitute; and it has little indeed to contribute to the other parties with rights in the matter — the parents themselves. "Clarence is the only thing I ever had of my own in my whole life," said the blind and deaf mother. Such a cry is not a selfish one any more than it is selfishness for the sun to keep the planets chained to it by a gravitational field. It is merely an expression of the laws of life.

ONE principle sometimes runs head-on into another, and there are times when a court must invade the rights of parents to prevent a greater wrong. But this was not one of those times.

"IT CANNOT be said that Protestantism, whatever its merits may have been, achieved any more insight into the problem of authority than . . . Catholicism had achieved," remarks the 25th-century

specialist in the strange ways of 20th-century Christianity, Paul, in Geddes MacGregor's remarkable book, *From a Christian Ghetto*.^{*} Christians, like the rest of our medieval society (from Paul's point of view) got into trouble because they were looking for somebody to agree with or to approve of when they should have been looking for somebody to obey.

IN THE CHURCH of the 25th century, extraordinary precautions are taken to make sure that no special merit or wisdom attaches to the higher ranks of Church office. "Bishops are elected by the whole body of baptized children under the age of seven, to minimize the danger of electing a bishop who will be popular with any section of the adult Christian community. . . . Obedience to the bishop is absolute, and on the whole it has proved a very satisfactory arrangement, being practically the opposite of the 20th-century practice in the Church of England, where it seems that disobedience to the bishop was regarded by many as the most sacred duty of a Christian man." The Pope is elected by the 70 worst bishops, who are by tradition expected to select the worst among their number.

THIS, like the problem of the physically handicapped parents, is a somewhat extreme presentation of the problem of authority. But it is not too utterly different from the conditions of business and industry and of military life, and most other areas in which action is important. The boss, or the captain, is by no means infallible, but he is the boss.

WHAT does all this have to do with the real foundation of the Church's life, the law of love? How does it square with the Christian emphasis on freedom? The deep wisdom of the judicial decision and the satire of Geddes MacGregor have made me aware of authority — obeying and being obeyed — as another massive reality besides love and freedom. It is not so hard to see their meeting-place in the nature of God and Christ. Absolutely loving obedience to His authority is absolute freedom, and any diminution of one of the three is a diminution of the others. Family life and Church life should unquestionably exhibit love and freedom, as well as authority, as nearly as they may.

THE POINT IS, perhaps, that authority in human relationships partakes of an essential divine "rightness" that is not altogether explained by its desirability to the individuals concerned, nor by its practical value in achieving other ends. Authority is, together with love and freedom, something of a good in itself. Is that an unChristian idea? Think twice, and think about God, before you make your answer.

PETER DAY.

*Longmans. \$2.00.

FOURTH SUNDAY IN LENT

GEN. CONVENTION

Aloha

Bishop Kennedy of Honolulu, in a letter to bishops, clergy, and lay deputies to General Convention meeting in Honolulu, September 4th-16th, tells of some of the preparations being made:

"We have ample hotel accommodations. Brochures are available, giving rates and locations of our hotels. These have been sent to each diocese. You would help us a great deal if you made your hotel reservations directly through our Hotel Committee, Mr. Joseph Reed, Queen Emma Square, Honolulu. . . . In correspondence, be sure to use Air mail.

"We are most anxious to meet all arriving ships and planes, regardless of the day or hour. If you will let us know when your reservations are complete, our people will be on hand to take you directly to where you are assigned. . . .

"Free hospitality will be provided for deputies desiring the same, at the University of Hawaii, Iolani School, Diocesan buildings, and in private homes.

"When you see Honolulu for the first time, you will ask, as many visitors do, 'Why is this not a self-supporting Diocese?' Remember that you are looking at our one and only large city. Hawaii is much more than Honolulu and Waikiki Beach — with all the glamour you read about. We have two extremes — Honolulu, a typically modern city, with a population of 240,000 on one side, and our small, isolated plantation villages on our outer islands.

"We strive toward self-support. Working toward this goal, our local congregations have assumed the expense of building new structures to replace termite ridden buildings we have had. We supply rectories locally with necessary furniture, in order that we may save National Council the expense of shipping furniture.

"All automobiles are purchased locally for church workers. The Bishop's salary has been assumed by the District. All of our institutions are self-supporting: Iolani School for boys, St. Andrew's Priory for Girls, Cluett House, for college students and working girls, Canterbury House, the Hawaii Episcopal Aca-

demy, the Mokuleia Youth Center, Kauai Youth Center, and nine day schools.

"The aid received from National Council funds applies only to missionary salaries and District expense. All of our missions assume a portion of the clergy salaries. We are 80% self-supporting. We feel that General Convention meet-



BISHOP KENNEDY
Our people will be on hand.

ing here will assist us greatly in obtaining diocesan status in a few years.

"Honolulu has many service groups—Rotary, Kiwanis, Lions, etc. We also have golf courses and recreation centers that will be available to you. We will be able to arrange trips to other islands for you — to Maui, Hawaii, Kauai, and Molokai — by air. The longest flight will be one hour and 15 minutes; the shortest not more than 20 minutes."

LEGISLATION

Marriage Law Revision

Churchmen in New York State are concerning themselves with modernization of the divorce laws and have expressed their views at a recent hearing of the Assembly Ways and Means Committee.

Under consideration is a resolution calling for a 23-member temporary study commission to survey state laws on family relationships and matrimony.

Representatives of the Protestant and Anglican Churches spoke in favor of the bill; the Roman Catholic representative

TUNING IN: The Fourth Sunday in Lent has no less than five other names: (1) Mid-Lent Sunday (from its position in the season); (2) Mothering Sunday (from reference in Epistle to the heavenly Jerusalem as the "mother of us all"); (3)

Refreshment Sunday (from the Gospel, recounting the feeding of the 5000); (4) Laetare Sunday (mostly in R.C. Church, from the first word of Introit, "laetare" = "rejoice"); (5) Rose Sunday (R.C., from papal blessing of "golden rose.")

expressed fear that the study would lead to a lowering of the divorce bar.

Divorce now can be obtained in New York only on proof of adultery; annulments can be obtained on the ground that marriage was induced by fraudulent representation.

Among those speaking for the Episcopal Church was the Rev. Dennis Lee of Marcellus, who stated: "Each Church has adequate machinery for the enforcement of its own canon law. But it has no right to try to have its canon law incorporated into the law of the land." The Very Rev. James A. Pike of the Cathedral of St. John the Divine said that the present divorce law in the state was "unrealistic and has induced many well-known abuses."

Among others speaking in favor of the bill were a representative of the State Council of Church Women and the New York Bar Association.

Social Demoralization

The six dioceses of the State of New York have written Governor Harriman, and all members of the state legislature opposing the legalization of bingo for religious or charitable organizations.

The letter, signed by the Rev. Leland B. Henry, committee chairman of the department of Christian Social Relations of the diocese of New York, said:

"We believe that bingo, wherever played, encourages the players to attempt to get something for nothing — a large prize for a small investment. It undermines the solid virtues of industry and thrift, which are essential to personal morality and to social well-being."

"We believe it repugnant for a church or a charitable institution to seek special exemption from the clear provision of the Constitution and the penal law. To seek such exemption is to raise a serious question concerning the claim to moral leadership in the community."

"The proposal to bypass the clear provision of the State Constitution by removing the penalties for acts contrary to its provisions is a direct attack upon the due process of law, and hence upon the very foundations of democracy."

"The experience of many years indicates that wherever gambling exists, corruption of the gamblers and of law enforcement officers go hand-in-hand. The church ought not to seek financial gain at the cost of social demoralization."

ACE RELATIONS

st, Right, and Necessary

National Council is distributing to church leaders 1,000 copies of a 51-page report on the Supreme Court decision outlawing segregation in public schools. The report, entitled *Just, Right, and Necessary* [L. C., December 26th], was drawn up by the Council's Division of Christian Citizenship, and includes a 12-page statement of guiding principles, policies, and practical suggestions outlining the Christian doctrines underlying the court's decision. It offers ways of implementing the ruling and contains an analysis of reactions to the decision by civic and Church groups, as well as newspapers and schools.

INTERCHURCH

British Accent

American church-goers in many sections of the nation will be hearing the gospel preached with a British accent this summer. On the other side of the Atlantic their British counterparts will be listening to sermons in the unfamiliar "American" pronunciation of the English language.

For the 29th consecutive year U.S. and British clergymen will visit each other's countries in the annual summer exchange of clergymen of the two nations.

Twenty preachers in all—11 from the U.S. and nine from Britain—will participate in the 1955 program, which is administered jointly by the National Council of Churches in the U.S. and by the British Council of Churches overseas. Episcopal Church clergy taking part in the exchange program are the Rev. Truman H. Bruner, St. Peter's Church, Albany, N. Y., and the Rev. Marcus Hall, St. Luke's Church, Montclair, N. J. Those from the Church of England are the Rt. Rev. Charles R. Claxton, Bishop of Warrington, the Ven. Kenneth Healey, Archdeacon of Lincoln, the Rev. Henry C. Snape, Vicar of Thalley, Lancashire, and the Rev. William Kenneth Blackburn, Vicar of Radlett, Hertfordshire.

MUSIC

Practical Training

A summer school of church music will be held from July 12th through July 23rd in Berkeley, Calif., at the Church Divinity School of the Pacific.

The school will welcome any person

JOINING IN: ¶A chant is a type of musical setting for a psalm or for Te Deum, Benedictus, Magnificat, Nunc Dimittis, etc. Chants are of two kinds: Gregorian or plainsong (which is the more ancient, represented by Nos. 658 and 673 of

active in music in the Church, especially choir directors and organists from small parishes and missions. The school's main emphasis will be upon practical training in church music—training that will help musicians work with their choirs and develop singing congregations in their own parishes. Courses will be given in organ service playing, choir repertory, Anglican chant, *The Hymnal 1940*, and The Book of Common Prayer.

Total cost for the ten days of the summer school is \$60, which includes tuition, room, and board. For further information write to Mr. Norman Mealy, director, Summer School of Church Music, 2451 Ridge Road, Berkeley 9, Calif.

AWARDS

Christian Awareness

Secretary of the Navy Charles S. Thomas was recently presented with the Bishop's Award of Merit for 1954 by Bishop Bloy of Los Angeles. The award was made at St. James' Church, Los Angeles, where Mr. Thomas has served as junior warden. He has also served on the strategy committee of the diocese, on the board of directors of the Good Samaritan Hospital, and on the Presiding Bishop's Committee on Laymen's

Work. The citation for the award said that Mr. Thomas "is one of those who, having served the Church with distinction in his parish and his diocese, has taken his Christian awareness with him to the councils of government."

60 Years of Service

A certificate of community appreciation was given to Dr. William S. Seymour at the annual banquet of the Volunteer Fire Company of Trappe, Md., recently. Dr. Seymour has served the area around the village of Trappe for nearly 60 years. He has also been an active Churchman, as a vestryman for over 50 years and a holder of various parish offices.

YMCA Citation

Honored "not for what he did in 1954, or in 1953, or for what he did in any single year, but for his long record of unselfish, distinguished service, . . . for the kind of life he leads, for the example which he unconsciously sets for others to follow," Mr. Wallis Eastburn Howe, Bristol, R. I., architect, recently received a YMCA outstanding citizen award.

He is the son of the late Rt. Rev. M. A. DeWolfe Howe, Bishop of Central Pennsylvania (now the diocese of Bethlehem).

The citation said that beyond the circle of his own large family, Mr. Howe's first concern is for his Church. He has given many years of service to St. Michael's Church, Bristol.

Children's Friend

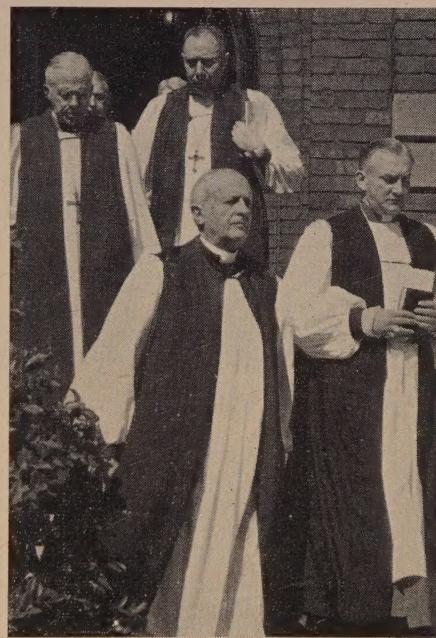
A local Society for the Prevention of Cruelty to Children has announced the creation of an annual award named in honor of the Rev. John B. Whiteman, rector emeritus of St. James' Church, Greenfield, Mass. He was one of the original directors and then for many years president of the group, which was formed in Greenfield in 1914.

NCC

General Board Meeting

A 1955 budget of \$10,502,160 for the National Council of Churches was adopted by its General Board at a meeting in Chicago, March 2d and 3d.

Nearly a third of the amount, \$3,491,000, is earmarked for Church World Service, the Council's overseas relief agency. Other major expenditures include \$1,839,000 for the Division of Christian Education; \$1,376,000 for the



Chattanooga Times

TENNESSEE CONSECRATION

Front, l. to r., Bishops Sherrill and Vander Horst; rear, Bishops Dandridge and Barth, at consecration of Suffragan Bishop Vander Horst, March 2d.

The Hymnal 1940) and Anglican (Nos. 647-657 and 661-672, for example). Te Deum, Benedictus, Magnificat, etc. are themselves correctly called "canticles," whether sung or said; when sung, the "canticles" are sung to "chants" (usually).

Division of Foreign Missions; and \$1,035,000 for the Broadcasting and Film Commission.

An allocation of \$831,000 was made for the Council's General Department of Church Women, approximately \$400,000 of which is expended through the divisions of home and foreign missions; the sum of \$630,000 was designated for the Division of Christian Life and Work, and \$319,000 for the Division of Home Missions.

Included in the budget is \$260,000 for the general administration of the Council.

The Board also approved an additional provisional budget of \$516,000 for new activities to be initiated only if special funds are raised to finance them.

President Eisenhower's efforts to obtain a cease fire in Formosa Strait and his "steadfast support of the United Nations" were praised by the Board.

A telegram sent to the President said:

"Your appeal to our people in this period of international unrest that they have 'the courage to be patient' reflects a mood of moderation which does credit to your high office.

"This appeal suggests the course our nation should follow in its search for peace in Asia and throughout the world.

"We commend you for your steadfast support of the United Nations, and for your efforts to achieve through this organization a cease fire in the Formosa Strait.

"We earnestly hope such action as will be taken by our government respecting this issue will be of a kind calculated to insure the continuing good will and coöperation of our friends and allies."

Opposition to "permanent universal military training" was reaffirmed.

The Board noted that "we are now in a situation in which it is most important that the churches uphold the hands of leaders who are seeking to reduce tension among the nations."

It urged the Council's constituent Churches to study current legislative proposals having to do with military training from the standpoint of their international and domestic significance.

A proposal that is before the House Armed Services Committee provides, among other alternatives, for the enlistment of youths for six months of basic training and then reserve status for nine and a half years.

A stronger resolution on UMT was rejected by a vote of 38 to 33 2/15, with two abstaining. This resolution warned of "the ultimate danger of totalitarian trends in our own country through potential military regimentation."

Another resolution deplored the "haste" with which Congress is enacting legislation to terminate federal trusteeship and services for American Indians.

It warned that transfer of Indians

from government wards to full citizenship should be carefully planned to avoid a "program of abandonment." The planning, the Board said, must be a co-operative effort on the part of the federal government, the Indians themselves, state and local governments, and voluntary agencies.

Financial and legal aid to minority groups fighting segregation in Mississippi was urged upon the Council's constituent bodies.

A unanimously adopted resolution dealt with the establishment of White Citizens Councils in several counties of the Southern state.

The board recommended that groups and individuals prevent the "economic strangulation" of persons fighting discrimination.

"The avowed purpose of these (White Council) organizations," the resolution said, "is to be instrumental in getting banks and other lending agencies . . . to foreclose the mortgages of, and to deny credit to and to refuse jobs to persons who oppose segregation. This application of economic pressure to silence citizens is a means of impairing both civil liberties and civil rights."

Money should be deposited in "federally protected" banks to restore credit to farmers, homeowners, and businessmen discriminated against because of their opposition to segregation, the board urged. Nearly \$100,000 already has been deposited in the Tri-State Bank of Memphis, Tenn., for this purpose, the resolution disclosed.

The board approved a third National Study Conference on the Church and Economic Life for April, 1956, with the site to be chosen and announced later.

It voted to hold its next meeting in Pittsburgh, October 5th and 6th, in line with the newly-established policy of holding meetings in different geographical areas.

[RNS]

UMT

Interchurch Protest

Opposition to a system of peacetime universal military training "under any name" was expressed in a recent letter addressed to members of Congress by the United Christian Youth Movement, an organization affiliated with the National Council of Churches.

[THE LIVING CHURCH took the opposite point of view in an editorial on January 30th, and letters from readers have indicated a belief by many persons that such training at this time is perhaps necessary and would not, in itself, be un-Christian. The Episcopal Church is, like the UCYM, affiliated with the National Council of Churches.]

The general council of the UCYM, which is made up of delegates from co-

operating national denominational youth organizations, state Christian youth councils, and national youth-serving agencies, stated in its resolution that the government should "substitute positive action for world peace for the present proposals for military training. . . . These actions should include increased participation in the student exchange program, technical assistance to underdeveloped and needy areas of our world, distribution of our government surpluses to those areas that are in need of them, and financial and personnel support of the United Nations' specialized agencies."

RELIEF

More Refugees

Church World Service expects to sponsor the resettlement in this country of at least 12,000 European refugees this year, Dr. Norris Wilson, executive director, has stated.

Commenting on the fact that only 10 refugees were brought in last year by Church World Service, Dr. Wilson said that the small number was due to the "almost insuperable handicap" placed upon the administrator of the Refugee Relief Act of 1953 by the restrictive provisions it contained. These restrictions, he added, resulted from the fact that internal security was "so prominent a consideration" at the time the law was passed by Congress.

The C.W.S. director said the recent appointment of Edward Corsi as the Secretary of State's special assistant for migration and refugee problems has "resulted in an immediate speedup of the processing of the program on both sides of the Atlantic." As a result, he added, the Churches working through C.W.S. now "confidently expect" to bring in greatly increased number.

Dr. Wilson said the Refugee Act has the "strong support" of the N.C.C. but "the slowness of the program since it was enacted into law has discouraged not only sponsors in the Churches of this country but also many applicants overseas who need and wish to come to the United States."

[Amendments to the Act now being considered by the House Judiciary Committee seek to liberalize it. Changes in the Act propose:

Raising the age limit for orphans from 10 to 14 years.

Ending the present rigid employment and housing requirements, because it is proving impossible to obtain jobs and housing and hold them open for months while immigration visas are being processed.

Eliminating readmission guarantees because European countries now give temporary domicile to refugees are re-

ant to agree to readmit them if they later found deportable from the United States.

Revamping the program in order to its administration out of the hands of the State Department and place it under the jurisdiction of an independent refugee Relief Commission.

Providing that visas remaining unused upon termination of the Act on December 31, 1956, be distributed among quotas for the countries with large refugee populations.]

[RNS]

COMICS

Guns, Knives, or Whips

Advertising appearing in comic magazines enticing children to buy guns, whips, and knives is receiving special attention from Charles P. Murphy, administrator of the Comics Magazine Association Code.

In telegrams to the 29 publishers subscribing to the code of the Comics Magazine Association of America he ordered them to remove such advertisement in their publications.

The action followed disclosure by a New York newspaper that some of the comic books had infringed the code administrator's "no guns, knives, or whips" directive through use of the "novelty slogan" ads.

Subsequent investigation by his office, Mr. Murphy said, showed such ads in comic books, most of them the products of two publishers, bearing his office's seal of approval. Granting them the seal was "an oversight" by the code office, said.

This is just another example of the weeding up process we are experiencing," the administrator said. "Seventy percent of the material of that sort is bad. It's now just a question of refining it.

Mr. Murphy's code forbids the printing of horror, obscenity or nudity in the comic matter or illustrations of the comic as well as the advertising of weapons.

[RNS]

POLISH CATHOLICS

English Catechism

The Grand Council of the Polish National Catholic Church, meeting in Scranton, Pa., approved and ordered the printing of a catechism in English, under the direction of a liturgical committee. The council also appointed Bishop Stephen Kardas as Ordinary of the Western diocese, with headquarters in Chicago.

NING IN: In the Western diocese of the Polish National Catholic Church Bishop Kardas succeeds the Most Rev. Leon Bischowski, Prime Bishop of the PNC Church, who will become Ordinary of the Central diocese, making his head-

quarters in Scranton. The Church of Ireland is, in matters of ceremonial, the most conservative, perhaps, of all Anglican bodies. Nevertheless, it is a Church with a firm grasp of the Catholic principle of canonical authority and obedience.

IRELAND

Centenary

The *Church of Ireland Gazette* celebrated its centenary, January 28th, with a special enlarged number bearing that date. Pictured on the cover of the anniversary number is the Archbishop of Armagh and Primate of All Ireland (the Most Rev. J. A. F. Gregg, D.D.) and on the inside the Archbishop of Dublin and Primate of Ireland (the Most Rev. A. W. Barton, D.D.), both of whom send greetings to the paper.

NORTH INDIA

Bright Witness

Holy Trinity Church, Delhi, is 50 years old and has recently completed a week-long celebration. Activities scheduled included a children's service, attended by more than 500 from all the city's Anglican parishes; a young peo-

praise, reaching the Church in time for Evensong.

A community dinner was served to 1500. The church was illuminated and the 10 foot cross on the dome could be seen from long distances, a "silent but bright witness in the darkness all round to the light of the World, the Crucified Saviour," according to the Rev. Philip J. Santram, chairman of the Golden Jubilee Committee.

RUSSIA

Soviet Reprisal

Archbishop Boris, exarch of the Russian Church for North America, has returned to Moscow, after refusal of the State Department to renew his temporary visa, according to Religious News Service. Apparently in reprisal for this refusal, the Rev. Georges Bissonette, Roman Catholic chaplain to the American community in Moscow, was ordered to leave Russia by the Russian government.



HOLY TRINITY CHURCH, DELHI
In the darkness.

ple's tea, a service of Lightbearers (tablées signifying the bringing of the Gospel to the world, in which the entire congregation carrying lighted candles went round the church in a procession); a Mothers' Union tea; a drama of the beheading of John the Baptist; a confirmation service, a sports' gathering.

After the service on February 6th, the main day of the celebration, an afternoon procession of more than 2,000, led by the Bishop of Delhi, walked through the streets singing hymns of

The State Department does not consider the two cases parallel. The 1933 agreement by which the U.S. recognized the U.S.S.R. provided that American clergymen might go to Moscow to minister to Americans there.

The State Department has told the Soviet government, in effect, that if Russian churchmen are to be allowed to come to this country on a permanent basis, Americans should be allowed to visit Churches in Russia ministering to Soviet citizens.

Hot History

A review by the Rev. WILLIAM WILSON MANROSS

THE EPISCOPAL CHURCH SINCE 1900. A Brief History. By George E. DeMille. Morehouse-Gorham Co. Pp. xi, 223. \$3.50.

SO many interesting and important events have taken place in Church history within the present century that a book devoted especially to the period was obviously needed. The present work fills the requirement in a thoroughly satisfactory manner. It covers the principal topics adequately and presents them in an interesting and readable style.

The book opens with a full account of the extension of the Church into the territories that had been acquired by the United States just before the turn of the century. Outside of this chapter, not much is said about missions. The writer seems to be in some uncertainty whether the foreign field comes within his topic or not. Something is said about Japan and Haiti, but there is no mention of other countries in which our work is especially important.

It is idle to quarrel with an author's interpretation of the scope of his subject, but one could wish that something had been said about the foreign situation, if only because the Church as a whole seems unaware of the seriousness of the missionary crisis created by the revolt of the entire eastern world against western domination.

Starting in 1900, the book just misses the most exciting period in the reawakening of the Church to the fact that the Christian ethic has a social as well as an individual application. The battle for the right of Christian leaders to speak on social questions was fought during the last three decades of the 19th century. Within the present era, that right has come to be generally accepted, but with that acceptance has come a steadily increasing pressure to align the Church on the conservative side. Fr. DeMille does not seem to be fully aware of the issue thus presented.

The two chapters dealing with efforts toward unity are among the most valuable in the book. Whether or not the reader agrees with the author's conclusions, he will find here all the essential facts on which to base his own opinions. One or two points may be mentioned to show the possibilities for discussion which these chapters hold.

The author says:

"While all attempts at unity between the Episcopal Church and various Protestant denominations have failed . . . our overtures toward other bodies laying claim to

the term *Catholic* have produced definite results" (p. 58).

One may ask, what results? True, communion has been established between the Episcopal Church and the Polish National Catholics but has not to any great extent been implemented at the local level, nor has it led to extensive co-operation between the two bodies. Our conferring of orders on the Philippine Independent Church was a definite action. This is described in a later chapter (pp. 175-77).

One may also question the statement, "It is very doubtful whether our membership (in the National Council of Christian Churches) has really forwarded the cause of unity" (p. 67). Certainly, the trend of the so-called Ecumenical Movement to federation is a misdirection, but this reviewer sees a hope that by remaining with the movement the Church may eventually be able, with the aid of others, to redirect it. It seems likely that federalism will finally show its own futility in the ecclesiastical as it always does in the political field.

The second chapter on unity, not consecutive with the first, is devoted to the proposed union with the Presbyterians. To insure fairness, the author has interspersed notes by Bishop Edward L. Parsons. Bishop Parsons' comments are, as always, interesting and valuable, but Fr. De Mille's treatment really requires no supplement. The subject is fully and fairly presented, and the reader is given all the information necessary for forming his own judgment. To the present reviewer, it has always seemed that, while the Basis of Union was unsatisfactory in some respects, the General Convention of 1946 made a mistake in rejecting the plan in its entirety. Had specific amendments been proposed, the negotiations might still have failed, but there would have been less of an appearance of hasty retreat on the part of the Church.

The chapter on "The Education of the Clergy," besides tracing the growth of scholarship in our seminaries, gives some account of theological developments. On this latter topic, more might have been said. Liberal Catholicism is described, but there is no treatment of Liberal Evangelicalism or of the current trend of some Protestant liberals to "neo-orthodoxy."

One could wish for a fuller appraisal of our Church boarding schools in the chapter on "The Education of the Laity," but probably the materials for

such an estimate are not available. The account of the revival of Sunday School teaching is, perhaps, over-optimistic. The present reviewer, Sunday School teacher, however improved, do not seem to provide the solution to the problem of religious education.

These disagreements on interpretation show the value of the book as a source for the discussion of current issues. Its use for that purpose would provide an extremely interesting program for an adult study group.

In Brief

A MANUAL FOR DISCUSSION LEADERS AND PARTICIPANTS. By Paul Burgevin and Dwight Morgan. Seabury Press. Pp. 73. Paper, \$1.

A comprehensive treatment, containing chapters on method, personnel, physical arrangements, etc. Schematically outlined in large, clear type, with a number of charts and diagrams.

Best adapted to use "by an instructor or leader who already knows the basic skills essential for effective utilization of the group discussion method."

THE SCULPTURE OF THE Hellenistic AGE. By Margaret Biebel. Columbia University Press. Pp. 25. Pictures. \$17.50.

A big book, with documented treatment, chronology (400 B.C. - 14 A.D.), extensive bibliography, index, list of plates, about 160 pages of plates.

Books Received

THE LIFE AND TEACHINGS OF JESUS. Text Book for College Courses. By Charles Laymon. Abingdon Press. Pp. 336. \$3.

INTERPRETING PAUL'S GOSPEL. By Alasdair M. Hunter. Westminster Press. Pp. 144. \$2.75.

SAINT PAUL. By Daniel-Rops. Translated by Jex Martin. Fides Publishers Association. 163. \$2.75.

THE TASK OF CHRISTIAN EDUCATION. By D. Campbell Wyckoff. Westminster Press. 172. \$2.75.

RELIGION IN THE VICTORIAN ERA. By L. Elliott-Binns. Seabury Press. Pp. 523. \$7. A book that saw two editions some years ago in England and a second impression of the second edition in 1953, now made available in America.

CHRISTIAN VALUES AND ECONOMIC LIFE. By John C. Bennett, Howard R. Bowen, William Adams Brown, Jr., G. Bromley Oxnam. Harper. Pp. xv, 272. \$3.50. [One of Series on Ethics and Economics of Society.]

INTEGRATION OF RELIGION AND PSYCHOLOGY. By W. Earl Biddle, M.D., F.A.P.A. Macmillan. Pp. xii, 171. \$3.75.

THE DOCTRINE OF THE CHURCH IN ANGLO-AMERICAN THEOLOGY 1547-1603. By H. F. Woodhouse. Macmillan. Pp. viii, 223. \$4.25.

THE BOMB SURVIVAL AND YOU. Protection for People, Buildings, Equipment. By Fred Severud and Anthony F. Merrill. Reinhold. 264. \$5.95.

JUNIOR COLLEGES AND SPECIALIZED SCHOOLS AND COLLEGES. Second Edition 1955. Sargent Handbook Series. Porter Sargent Publisher, 11 Beacon St., Boston, Mass. Pp. Cloth \$3.30; paper, \$2.20.

CERTAINTIES OF THE HEREAFTER

IV. The Judgment

By the Rev. Robert Findlay Thomas

Rector of the Church of the Holy Comforter, Burlington, N. C.

It is an error to think that God's judgment is arbitrary, petty, or vengeful; but it is a bigger error to think that divine judgment doesn't exist.



WE are thinking about some of the certainties of the hereafter. One of those certainties is that each of us one day will have to face the judgment of God.

Divine judgment once was a favorite theme of Christian preaching. In fact, its sterner aspects, divine judgment was over-emphasized in the middle ages, and later in Protestant revivalism. According to that distorted over-emphasis, God was thought of as a wrathful, vindictive deity. Hair-raising sermons were preached on the subject of divine judgment.

It was thought that God would judge human beings not in terms of their comparative opportunities or relative degrees of enlightenment, but solely according to such arbitrary tests as whether their faith was orthodox, whether they were baptized, or whether they had had an emotional experience of conversion. In some Christian circles, even today, the judgment of God is pictured as more rigid than logical.

Reaction against crude concepts of the judgment of God has led to the opposite error—that of overlooking the fact of judgment. Too much modern Christian preaching has emphasized only that God is on our side, and has ignored the question of whether we are on God's. Human wickedness has been interpreted as merely maladjustment or ignorance. God has been thought of not as the eternal judge, but rather as a sort of over-indulgent celestial Santa Claus; not as concerned with His own law of righteousness, but, like a kind of heavenly Carnegie, as concerned only with making us happy and successful in whatever we want to do or be.

The truth is, the judgment of God is a solemn certainty each human being must face. While it is an error to think that God's judgment is arbitrary, petty, or vengeful, yet it is just as much an error

to think that divine judgment doesn't exist or is merely a figure of speech.

Our reason tells us there must be a judgment. Would God establish certain moral and spiritual laws in the universe, and then pay no attention to how they were used? Would we have any confidence in the justice or orderliness of the universe if we believed we could violate God's laws as we pleased, without ever being judged?

According to the Gospels, Christ plainly warned His hearers of a coming judgment. Indeed, the relative importance of the doctrine of the judgment in the Christian faith may be gleaned from the fact that there are more than 25 separate references to the Judgment in the New Testament. In both the Apostles' Creed and the Nicene Creed, we testify to our belief that Christ one day will come to judge the quick and the dead.

It is through Christ that God judges us (St. John 5, 26-27). We men are judged by one of our own kind; not by an unsympathetic being of another order, but by ". . . one who in every respect has been tempted as we are. . ." (Hebrews 4, 15). That does not mean that the divine judgment of us is maudlin or sentimental, but it does mean it is not cold or unfeeling. The divine judgment embraces both perfect sympathy and constructive compassion.

Theologians distinguish two phases of God's Judgment in the hereafter. The first phase is the judgment a person individually undergoes immediately after death. The second phase is the general judgment at the last day.

The former phase is called the "particular judgment." The particular judgment represents the end of a soul's probation, the time when the direction in which the soul is going has become fixed beyond the possibility of change. While our belief in the particular judgment

(as distinguished from the general judgment) is based on inference, the inference is fairly plain. In the parable of the rich man and Lazarus (St. Luke 16), a separation between the righteous and wicked after death is described, and the wicked rich man learns that his chance for salvation has been lost.

Following the particular judgment, a soul destined for salvation lives in the intermediate state. Even though the final destination of such a soul has become irrevocably determined, we believe the prayers of those on earth can hasten the soul's progress toward that destination.

The second phase of divine judgment is the general judgment at the end of the world. Our belief in the general judgment is based on direct revelation. It is to such a judgment specifically that nearly all the references to judgment in the New Testament appear to allude. The judgment at the last day will occur at the time of Christ's second coming, and after the bodies of the dead have been reunited with their respective souls. That judgment is called the general judgment because in it all human beings who ever lived will be judged. Judging every human being in his final state, Christ will send him to the place best suited to him. Then, as Lord of all creation, Christ will render up His Kingdom to God the Father.

In the general judgment every thought, word, and deed, will be reckoned with, and will have its part in declaring the character and final destiny of those who are judged. Yet the judgment itself essentially will be not on what we have *done* but on what we have *become*. Our characters will have become permanently fixed, and will be sufficiently obvious to all to vindicate the justice of the judgment.

Errors will be precluded in the general judgment, not only because of the

(Continued on page 30)

On a Grand Scale

READING of the life of St. Mark's Parish, San Antonio, Tex., those of us who belong to thriving suburban parishes west of the Alleghenies will get the impression that they are looking at their own parish through a magnifying glass. In spite of the numerous special features of the parish's work and history, its chief characteristic is its vigorous normality on a grand scale.

And what a grand scale it is! The \$131,000 pledged by parishioners for this year's budget is probably the largest such sum from living donors to be found anywhere in the Anglican communion. With other gifts and offerings, the communicants of St. Mark's are undoubtedly somewhat above the national average of \$43.43 per communicant of the Episcopal Church, which in turn is a bit higher than the national average for non-Roman Christian bodies of \$41.94. (These figures, from the Yearbook of American Churches for 1955, cover the year 1953.)

Money is, of course, only one of the many indexes of parish effectiveness, and by no means the most crucial one. Yet it is significant as a measure of the extent to which the individual communicant dedicates his daily work and his economic resources to the Church.

Another index of the effectiveness of the Church is its impact on the community in terms of Christ's initial impact on the common people of Galilee and Judea — its stretching forth loving arms to heal the sick, defend the downtrodden, and enrich barren lives. Here again, we find St. Mark's in action on a grand scale. The parish has corporately established and supported several community services, and its individual members, both clerical and lay, are active in similar services conducted under secular auspices. The unique contribution of the Church itself to healing is freely offered by St. Mark's through Christian healing services of prayer and sacrament.

The third, and most fundamental index of the effectiveness of the Church is its God-centeredness. In the last resort, this is an index that only God can apply. But, as Archbishop Temple said, Christianity is the most materialistic of all the great religions of the world, and Christ Himself told the disciples of St. John the Baptist that the proof of His claim to the Messiahship was partly in the material alterations He made in people's lives: "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf

hear, and the dead are raised up, and the poor have good news preached to them."

Life, growth, and strong humanitarian outreach in a parish are in themselves *prima facie* evidence that the parish is God-centered. Yet, since the chief peculiarity of modern America is its ability to detach love of neighbor from love of God, and pursue one objective or the other separately, it is fair to ask about both things separately.

Here the large and genial bonhomie of the Southwest may present an emotional barrier to the Churchman from the eastern seaboard. Not caring personally for religion with a western accent, he may think that God does not like it either. The westerner, in turn, may question whether God really likes the cold aloofness and fussiness about details of dress and behavior that seem to him to characterize the "dim, religious light" of the east.

The full schedule of Sunday and weekday services at St. Mark's with more than 1,000 in attendance on an ordinary Sunday, the growing sacramental life, the careful year-long instruction of young people for confirmation — these are only a few of the ways in which St. Mark's gives evidence that the optimistic fellowship of Rotary and the enthusiastic boosterism of a growing city are entirely suitable devices for gathering mankind together in the love and service of God. The all-volunteer choir — an unheard-of thing in most large eastern parishes — is an example of something in the parish spirit: why should a man be paid to make a joyful noise before the Lord?

One other aspect of St. Mark's life should certainly be singled out for comment — the rotating vestry, on which after three years' service no man may succeed himself, and on which it is traditional to have a substantial proportion of men who have never served before. This is the vestry that has had its selection of men forcefully ratified by the general Church in an endless series of elections to the episcopate; that has helped the parish to go forward by leaps and bounds year after year in spite of many — one would otherwise say too many — changes of clerical leadership.

The secret of the success of such a vestry of



ously does not lie altogether within the vestry itself. Rather it lies in the quality of Church interest of the entire body of laymen of the parish, strengthened by the substantial numbers of past vestrymen and wardens who have been at the heart of things and by the upcoming group who know that recognition waits them in their Church life.

And withal, less than half the Episcopalians of San Antonio are communicants of St. Mark's. The other parishes total up to 3,866 communicants — more than 6,900 in a city of 550,000, which amounts to a ratio of one communicant to 80 as compared to one in 92 in the general population of the country. The population of San Antonio is growing fabulously, but St. Mark's makes Churchmen out of the people after they arrive.

This special issue is the second in a desultory series on great parishes of today. It began, fittingly, with Trinity in New York, the largest in the nation. Size is, however, the result rather than the cause of greatness. These two parishes are great in their sharply contrasted ways because of their effectiveness in bringing the Gospel of Christ to the men and women of today. In future issues we shall undoubtedly turn to parishes of only moderate size whose greatness must be measured by other standards. We shall welcome suggestions from readers as to parishes that ought to be considered, with some indication of the reasons for the choice.

The Orthodox and Reconciliation

AS A FOOTNOTE to our recent editorial, "Is Catholicism Necessary?" it is interesting to read a comment in the *Christian Century* for March 2d expressing puzzlement at the attitude of the Eastern Orthodox in the ecumenical movement. The Orthodox participate enthusiastically, or at least some of them do; but when one comes to understand the nature of their participation: "Then comes that angling, disconcerting note that has jarred us so before. The coöperation is not meant for learning but for teaching. Religion and theology are being renewed. Protestants are reconsidering their values; this is the appointed time; 'the witness of the Orthodox can influence the direction and rhythm of this tendency to a considerable extent.'"

"What," the *Christian Century* asks, "can we make of a sentence like this: 'Because the Orthodox Church is the One Church of Christ and is therefore responsible for witnessing to truth in the world (the Orthodox should be quite clear about this) it is responsible for the whole world'? Capital letters and parentheses by Fr. Florovsky."

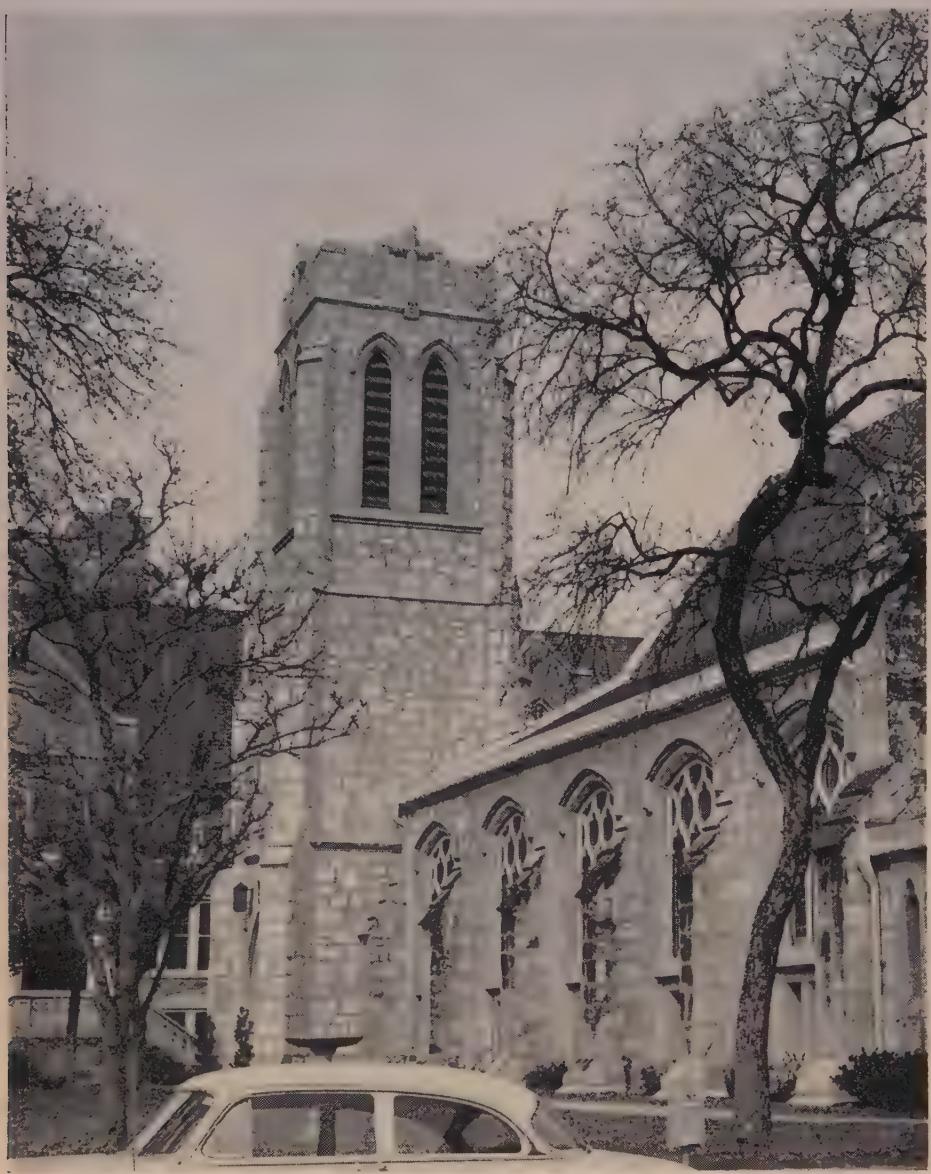
Anglicans, who have long had friendly relations with the Orthodox accompanied by a growing degree of theological and sacramental recognition, are not disturbed at the idea that the precise interpretation of this relationship from the Orthodox standpoint

is a divine condescension and tutorship. We know we are in and of the Church. The Orthodox know that they are in and of the Church — nay more, that they *are* the Church; they also know that God loves us, and that they must love what He loves and seek to draw us into the fulness they know. Every pupil teaches the teacher, and in our relations with them we do not think that charity requires us to struggle with them over the professorial chair, or even to take turns in it.

On the other hand, the authority of the Church itself as the teacher of the things of God is a foundation principle of its relationship to the world and to its members. The Church is not uncertain about salvation, nor about right and wrong, nor about any of the things vital to the ordering of its life and the prosecution of its mission. A Church which does not make for itself most of the claims that Orthodoxy makes for itself is, to the Catholic mind, hardly a Church at all. The solution of the problem of the disunity of Christendom is not to admit that we all hold parts of the truth but for each of us to insist that his Church holds the whole truth and to keep on loving each other and working with each other until the whole truth of one is the whole truth of all.

The same issue of the *Christian Century* contains an article entitled "Reconception Reconsidered" by William Ernest Hocking. In religion, he observes, thoughtful lovers of God and man have to struggle with "the several embarrassments arising from 'only Way' rigidity, 'One Way among many' relativity, and 'Something from Each' eclecticism." None of these approaches to other religious traditions is entirely satisfactory. Dr. Hocking suggests that the real solution is for a religion to discover *within itself* the emphases and insights of other religious traditions which have validity for it. If it cannot discover them within itself, we presume, it must reject them; but if it can discover them there, it must accept them. Dr. Hocking calls this process "reconception." Hence, what we may, and must, ask of the Orthodox is whether *within Orthodoxy* cannot be found the principles and insights and affirmations which Protestantism and Anglicanism offer to Orthodoxy as their contribution to a full Christian understanding; and to ask ourselves in turn whether we can find within our own Churches the essence of Orthodoxy.

This is communication but not compromise; this is deepening our own loyalty to God our Father and the Church our Mother at the same time that we discover that we have more brothers than we had thought. It is not particularly a matter of mechanics, but a matter of living and loving. The Church is an organism and as such can only grow from within, on its own terms, at its own pace, and in its own way. Thus, in apparently holding aloof, the Orthodox invite us all to distinguish between juxtaposition and union and to make the latter rather than the former our goal.



outside New York City*, and one of the busiest.

The Chamber of Commerce, which joyously proclaims San Antonio "The Nation's Fastest Growing Major City" is punch-pleased with St. Mark's.

The parish continues to grow by leaps and bounds, square in the teeth of an apparently irresistible trend to the suburbs.

In the past 11 years, seven new parishes of the Episcopal Church have opened their doors in San Antonio's suburbs. And during this same period St. Mark's Church School enrollment (officers, teachers, and pupils) has jumped from 481 to 949; baptized membership from 2939 to 4263 and communicant strength from the 1943 total of 2144 to the current 3102 figure.

In 1948 the total budget was \$83,000 (pledges \$65,921). Current total budget is \$156,000 (pledges \$131,000). The latter figures exclude a new, self-supporting Day Care Center with annual budget of \$65,000 (see p. 20).

The buildings and land which constitute St. Mark's real estate are valued at \$978,000. Only \$24,000 of indebtedness remains, this the residue from a \$396,000 program of additions and renovations to the church plant undertaken in 1949. This minor red inscription will be erased by the end of 1955, the rector predicts.

Comparatively few of the members of St. Mark's live within two miles of the church. Most reside in San Antonio's lower-middle to high income north side and in the comfortable suburbs of Olmos Park, Terrell Hills, and Alamo Heights further to the north. There is, however, a substantial representation from the lower-middle to middle income south side.

Although the growing church school enrollment is an indication of intense interest on the part of the very young and their young parents, average age of St. Mark's most active churchmen probably runs in the neighborhood of 40 years. (Average age of vestrymen is exactly 40.)

These relatively senior communicants incline strongly toward moderation in living and in religion — even in politics. A St. Mark's clergyman openly sported a Stevenson button in 1952. A few elder statesmen were horrified at his temerity. But the cleric went down to political defeat unadmonished.

*Largest of the church's parishes in the nation is Manhattan's Trinity, with 3996 communicants in its mother church and six chapels. Second largest is Harlem's St. Philip's, with 3849 communicants. These are the figures of the 1955, *Episcopal Church Annual*, which gives 3,034 for St. Mark's, San Antonio. But the figure given in the text (3102) is based on more recent material available in the parish.

Everybody's Church

THE REV. HAROLD CORNELIUS GOSNELL, 46, rector of San Antonio's St. Mark's Church, has the appearance and assured manner of a successful executive (which he is) who has just rounded out a term as a Rotary Club president (which he has).

Mr. Gosnell was once bluntly queried, "What's wrong with St. Mark's?"

He muttered vaguely about complacency, needing more working Churchmen; then came right out with it, "Well, to tell the truth, I don't think there is very much wrong."

Mr. Gosnell's frank boosterism should be weighed against these facts: (1) He is a Rotarian; (2) He has been in Texas since 1948; (3) He is a practical, activist Christian; (4) He is probably pretty nearly right about St. Mark's.

St. Mark's well-kept and attractive physical plant sprawls over a half block tract on San Antonio's Pecan Street. Across the street to the south, almost as an extension of the churchyard, lies Travis Park — a grassy, tree-dotted Mecca for pigeons and elderly tourists, all seekers after the warm, South Texas sun.

The casual observer should not be deceived by the somewhat bucolic set-up. The best book store in town is just next door; the finest hotel in the south is just across the block-square park.

St. Mark's, in fact, lies near the geographical center of a booming city whose metropolitan area has a population of 550,000. It is a big-city downtown church, with 3102 communicants — the largest parish of the Episcopal Church

St. Mark's does not serve its congregation as a welfare center or settlement house, as do some big city parishes. A disinterested observer would probably conclude, however, that it does serve a focal point, a center for the gathering and directing outward of its parishioners' social impulses and thirstings for fellowship and grace of the Holy Trinity.

Sunday worship, especially the 9:30 a.m. duplicate services at which Rev. Gosnell usually preaches, is invariably well attended. Childless married couples favor the 9:30 a.m. service as do parents of younger children, who may worship while their offspring are in church school. Transients, older parishioners, and the student and military types are predominant at the 11 a.m. service.

Holy Communion is celebrated every Sunday at 8, and there are frequent weekday celebrations.

It is often difficult, and on Palm Sunday, Easter, and at the Christmas season nearly impossible, to find a seat in the nave, which seats 740. On such occasions the overflow is seated in the narthex and Bethlehem Chapel, where the service is piped in.

Especially noteworthy is the Lenten service at St. Mark's. Office workers and businessmen of many Churches flock to brief, city-wide noonday services, conducted by St. Mark's clergymen and other clergy and ministers of the city. After the benediction most worshipers enjoy conversation and good, home-style cooking at special Lenten luncheons,

served in the Parish House (at a profit) by the Women of St. Mark's, a federation 862 strong of the women's group (see p. 20).

Most notable of the men's organizations is the Men of St. Mark's, with 335 active members. Emphasis here is on coffee, spirited discussion of religious topics and Christian fellowship, as well as speeches by the rector or other notables. Movies on duck hunting or the mining of bauxite ore are not a part of the curriculum.

Certain faithful individuals and families have for generations generously supported money raising efforts for capital improvements. But 90% of St. Mark's budget is raised through the annual Every Member Canvass.

As is usual elsewhere, parishioners indicate on their pledge cards what percentage of their annual giving they desire to go, respectively, to missions and to the upkeep of the parish. Usual percentage is 23 for missions, 77 for parish (although members know full well the parish will in reality "give away" 40 per cent of its income).

Few of St. Mark's members are in need of food, clothing, or shelter. But such is by no means the case with thousands of other residents of San Antonio.

A goodly portion of the time of St. Mark's clergy and lay staff has, therefore, gone and will continue to go to aid the city's socially and economically depressed classes: the bewildered young airman away from home for the first time and the ignorant and impoverished teenage girl who followed him



REV. HAROLD C. GOSNELL



REV. JOHN T. DEFOREST



Elicson

BETHLEHEM CHAPEL

For weekday Communion services, small weddings, baptisms.



REV. ROY W. STRASBURGER

from Dubuque, Iowa. Or the undernourished, tubercular "Latin-American" who lives in a one-room *jacale* in San Antonio's teeming west-side slum area.

"Latin-American" in the Southwest is used for persons of Mexican descent, who may or may not be citizens of the United States. Nearly half of San Antonio's population falls in this category.

St. Mark's laymen, staff, and clergy founded and blew life into the Good

to soldiers and airmen. At all times servicemen are honor guests at dances, parties, discussion groups, and other functions sponsored by St. Mark's young adult groups.

Always available to the military visitor is counsel from the rector and the other clergymen. In many cases material aid in the form of small loans or cash grants has been extended to hardship cases.

Not a blade of grass rears its head on



CHRISTIAN EDUCATION DIRECTOR

Dorothy Schemmer, with l. to r. Mr. DeForest and Mr. Gosnell.

Samaritan Center, a settlement house deep in the west side. Although something of an intruder in what might be regarded by some as the geographical and spiritual bailiwick of the Roman Catholic church, it has shown a record of steady growth and increasing service since its founding in the early 30's. The center was taken over as a diocesan function in 1951 and now is the responsibility of the diocese.

St. Mark's has ministered to the serviceman through two wars and a "police action." Army khaki and Air Force blue add the punctuation of color to the congregation at most services.

Ushers, and other laymen, regard the church-going servicemen as their especial charge. On many Sundays the young visitors are urged, "practically sandbagged" in one staff member's phrase, to stay for dinner and an afternoon and evening of fun and fellowship in the recreation room with young men and women of the parish.

An elaborate USO-type center was operated during World War II, and over 75,000 Sunday dinners were served

St. Mark's north lawn. New additions to the decor, somewhat jarring from an esthetic point of view, are a five-foot metal mesh fence, a sand pile, slide, merry-go-round, jungle gym, and climbing ladder.

The dearth of grass and the playground equipment give evidence of the success of the St. Mark's Day Care Center, inaugurated in 1947 as a service to working mothers, communicants or not.

Children are cared for 6:30 a.m. to 6:00 p.m. by the Director, Mrs. Max H. Miller, Jr., another registered nurse-secretary, and a staff of 19 paid, full-time teachers. The \$33 monthly fee charged those mothers able to pay covers lunch for the children and a full course of vaccinations as recommended by health authorities. Some mothers pay as little as \$5; others nothing at all. Currently enrolled are 192 children (see p. 20).

Throughout the years of its existence St. Mark's has provided another kind of service — both to the community and to God. Begun as parochial missions, St.

Stephen's, San Antonio, and All Saint's, Pleasonton, are now thriving church as is Christ Church, San Antonio, which grew from a Sunday School in an outlying area.

Superintending all the myriad and complex activity is the vestry, which as in most parishes, functions somewhat as does a corporate board of directors. Recently elevated to senior warden was Eugene Spires, in business life an executive of an automobile agency. Mr. Spires succeeded the late, beloved Arthur H. Muir, who for 41 years gave prodigally of his time and substance as Church School superintendent, vestryman, and senior warden.

St. Mark's vestry, by no means a rich man's organization, is made up of men representative of the city's business and professional life. Its membership comprises two stock brokers, two utility company executives, two surgeons, three attorneys, president aerial survey firm, U.S. government employee (Federal Housing), electrical contractor, insurance and auto loan company executives, home builder, lumber firm president, civil engineer and the executive of a casket manufacturing firm.

Other important occupational groups in the parish, not currently represented on the vestry, include military men, educators, scientists, and journalists.

Mr. Gosnell keeps administrative and spiritual tabs on his 32 paid staffers and his more than 4,000 parishioners from his book-lined second-floor office overlooking the pleasant court that separates the church and educational building.

Although the rector has not announced his personal goals for St. Mark's — and probably would be reluctant to do so — staff members who have intimate contact with him daily have over the years, evolved an accurate listing of his objectives. They include:

1. A reasonably long ministry to give continuity and cohesion to the corporate life of the parish.

2. The unifying of the parish's organizations.

3. The training and integrity of new communicants, rather than their mere "recruitment."

4. A strong emphasis on family life and activity in the parish and the use of every known means of promoting fellowship and unity among all classes and groups.

5. A striving to make St. Mark's a broad, conservative-church with plenty of room for both the "high" and the "low" Churchman.

6. A constant look at a "balanced budget" for the parish with a strong emphasis on diocesan and mission obligations.

His personal labors in support of



Elicson

ST. MARK'S

A thousand voices praise God here every Sunday.

bjectives (according, again, to his staff members) are skillfully carried out—most frequently through the parish organizations and committees and by means of his direct and down-to-earth sermons.

A native of Syracuse, N. Y., he was graduated from Syracuse University in 1930 and from the Episcopal Theological School at Cambridge, Mass., in 1933. He was rector, St. John's, Marcellus, N. Y., 1933-1936; All Saints', Fulton, N. Y., 1936-1939, and Church of the Holy Trinity, Lincoln, Neb., 1939-1948.

During the years 1943-1946, he served as a Navy chaplain in the southwest Pacific with the Marines and Seabees. Still active in the Naval Reserve, he is chaplain and training officer for the San Antonio Naval Reserve unit (the latter a decidedly unique berth for a Navy staff corps officer), and serves as a member of the National Naval Affairs Committee of the Reserve Officers Association.

As is traditional with St. Mark's rectors, Mr. Gosnell takes an active

part in community affairs. He is, among other things, chairman of budget committee and executive committee member, Community Chest; vice-president, Community Welfare Council; chairman, home service, Bexar County Chapter American Red Cross; board member, Children's Service Bureau; immediate past president, Rotary Club of San Antonio; and a member of the boards of the Good Samaritan Center and the Good Government League.

He is on the board of examining chaplains and is an executive board member, Diocese of West Texas. He was a deputy to the General Convention in 1940, 1943, 1946, 1949, and 1952, and will so serve in Honolulu this September.

Mr. and Mrs. Gosnell, who were married in 1932, have two children.

Major responsibility at St. Mark's for visiting and pastoral counseling is assumed by the assistant rector, the Rev. John T. DeForest, 38. Mr. DeForest is uniquely qualified for the assignment as he was, from 1937-1943, a member of the Church Army, a lay missionary,

evangelistic organization of the Church.

Mr. DeForest, a native of Dedham, Mass., quit high school at 15 to go to work in a factory. He gave up the job of assistant production manager at the age of 21 to join the Church Army. While in this service he did youth and probation work in Point Hope, Alaska, and New Medford, Pa.

He entered Maryville College, Maryville, Tenn., shortly before World War II. After three years of service in the Pacific theater as a Navy yeoman, he enrolled in the University of the South, Sewanee, Tenn., where he was graduated in 1949. He was rector of the Church of the Messiah, Pulaski, Tenn., until October 1951, at which time he came to St. Mark's.

Mr. DeForest married the daughter of a Presbyterian minister in 1944. They have four children.

Charged with the parish's youth work is the Rev. Roy W. Strasburger, 26, the curate. A newlywed (December 27th to a St. Mary's Hall teacher), he is a native of Temple, Texas, and studied at Virginia Theological Seminary,

where he was graduated in June 1952. Mr. Strasbuger came to St. Mark's in July of that year.

His office walls are hung with a selection of Peter Arno's celebrated *New Yorker* lampoons of frenzied ecclesiastical types. Mr. Strasburger also draws his own. The best appear in the monthly diocesan publication, *The Church News* (see p. 21).

St. Mark's organist and choir director is Walter Dunham, often referred to as "the dean of Southwest organists." A veteran of 27 years service with the parish, he was during World War II a full colonel commanding the Air Force's "Winged Victory" company. He has behind him the unique accomplishment of maintaining an excellent completely volunteer choir for 27 years.

Other key staff members include Miss Dorothy Schemmer, director of Christian Education, who came to St. Mark's as part of Mr. Gosnell's staff in 1948 and who has been a key figure in the growth of the Church School; Mrs. Roy Peale, formerly president of the Women of St. Mark's, who was added to the staff in 1952 as Women's Worker and spends her time in visiting newcomers to the city and newly confirmed women and in integrating them into the various guilds and activities of the parish; Miss Alice George, who soon will have served 25 years in various office capacities at St. Mark's; and Charlie Williams, perennial chief sexton who will soon complete 27 years on the job.

Enrollments, budgetary figures, details about the educational background of St. Mark's clergy—all are easily quotable indications of things material. More elusive are firm conclusions about service to community, nation, and to God.

Perhaps helpful in this wise would be the recounting of a hoary, but authentic, bit of St. Mark's lore: A lonely young soldier came to worship at St. Mark's one Sunday in 1944. He was invited to dinner; stayed with new-found friends in the Parish House until it was time to catch the bus back to camp. No one at St. Mark's saw the soldier again.

Two months later the rector received a travel-stained letter from the soldier with an A.P.O. number as return address. Inside was a check for \$25. And a letter of thanks which concluded, "Your church has been touched by the hand of God."

So anyway, thought one earnest man.

The Authors

St. Mark's people responsible for copy in this issue are the Rev. Harold C. Gosnell, Harrison Lilly, Mr. and Mrs. Louis Bailly.

Mother of Bishops

Bishop of Olympia in 1947, was rector, 1921-1925.

A frequent visitor to his old parish these days is Bishop McKinstry, recently retired Bishop of Delaware. Bishop McKinstry, rector 1931-1938, is currently staying in San Antonio.

Bishop Wright of East Carolina, and Bishop Hunter of Wyoming, were the Rev. Harold Gosnell's immediate predecessors at St. Mark's. Bishop Wright was rector, 1943-1945 and Bishop Hunter served during the years 1946 to 1948. Mr. Gosnell accepted a call from the vestry on Bishop Hunter's departure.

Bishop Moore, who retired as Bishop of Dallas in 1946, was assistant rector, 1904-1905. Bishop Marmion, consecrated Bishop of Southwestern Virginia in May, 1954, was St. Mark's assistant rector, 1935-1938.

A former St. Mark's church school stalwart and choirboy has been Bishop of Florida since 1924. He is Bishop Juhan, who became a candidate for the ministry from the parish.



CENTENNIAL CELEBRATION
Left to right, Bishops Jones, Wright, McKinstry, Hunter, Huston.

LOOKING AHEAD

Second Century

St. Mark's Church is the oldest non-man church edifice in San Antonio. It stands right in the heart of the old city, just across Travis Park from the business area and down an unnumbered street in the other direction from the Municipal Auditorium. This places the church in a unique position, for the park will always preserve its approach on one side and the Auditorium on the other, meanwhile providing considerable parking space on Sunday mornings and weekday evenings.

The result of all this has been to keep St. Mark's primarily a family church in spite of its large communicant strength and downtown location. Many of the names on the parish rolls have been there for family names since the parish was founded back in 1850. The modern generations of these old families have become just as energetic in church interest and work as were their great-grandmothers of more than 100 years ago. The church school remains strong and healthy, having reported in 1954 78 teachers and 871 pupils, 105 of whom were adults enrolled in either Bible classes or parents' study groups. This latter group meets each Sunday under the guidance of the director of the South San

Antonio school district (and a member of the parish) to discuss the psychological and religious problems and needs of their children and to seek a Christian solution to such needs.

Probably no other activity of the parish receives the parish-wide support and interest accorded to the church school. This fundamental emphasis began in the days when a big, strapping young redhead named Philip Cook became rector of St. Mark's (later Bishop of Delaware) and enlisted as his chief aide a young recent graduate of Williams College, Arthur Muir, who had brought back with him from Williams the new game of basketball. The young man became both a basketball coach and a church school superintendent, a post which he held for 40 years. Arthur Muir died on a Sunday in January this year as he had lived most of his life—in his pew at St. Mark's Church, then holding the office of senior warden. His end came with a stroke just as the choir (of which he had once been a member) finished singing the "Amen" of the recessional hymn. To him, and to those who carry on his work, belongs much of the credit for the consistent excellence of the church school at St. Mark's Church.

The result of all this has been, of course, to raise up a steady stream of Christian people whose roots have been deep since childhood in the traditions of

St. Mark's. They have thus identified themselves closely with the city and its needs, and hardly a community endeavor of any kind arises for which a great share of the leadership does not come from the Church. The parish as such has always worked hard to solve the city's problems and the members have seldom shirked any responsibilities in the community field.

One other stream has consistently fed life-blood to St. Mark's too—the military men and women who come there from all corners of the earth. Actually the parish was a child of the Army, for the first services were held by Chaplain J. E. Fish, then stationed at Fort Sam Houston (1850). So great has been the association between San Antonio and the Army that the city has been known for two generations as "the mother-in-law of the Army." This title will now have to be "unified," for the major portion of the military personnel in San Antonio now come from four major air force bases there (Kelly, Randolph, Lackland, and Brooks) as well as from the Medical Field Service School (Army), Brooke Army Hospital, and Fourth Army Headquarters at Fort Sam Houston. This unusually large number of military persons in the city necessitates the parish integrating them into its life in spite of the fact that some of them are present for two weeks, some for three years. Through a Sunday coffee hour and a Young Adult Fellowship these young (and some older) people are channeled into groups and activities which interest them most. The parish house and its recreational facilities remain open to them seven days a week and the clergy come to know many of them well. Several young men through parish influence have entered the ministry upon their release from service.

The parish also presents to the people of the city a teaching and healing ministry. Healing services are held regularly. In the past few years Mrs. Agnes Sanford has come twice for healing lectures and services, and an eight-day healing mission was conducted by the late John Gayner Banks. There are several Bible discussion groups in the parish and regular Bible classes as well. Adult confirmation classes are conducted continuously throughout the year in four cycles and both inquirers about the Church and those already confirmed are urged to come. Children receive a complete year's training in Confirmation instructions under the guidance of a physician who serves as a layreader and teacher. During the year they are familiarized with every service of the Prayer Book and the history and creeds of the Church.

Thus St. Mark's Church marches on well into its second 100 years of history and influence.



ELEMENTARY CHOIR, DIRECTOR, AND LAY READERS
"Make a joyful noise unto the Lord."



DAY CARE CENTER
The try-out succeeded.

DAY CARE

A Hand of Encouragement

In 1947 Gloria Amberson Brown sold the vestry of St. Mark's Church on a bold try in the field of service — all day care for the children of working mothers. Primary placement was to go to the widows of men who had died in the late war. Twenty-four children would be accommodated. With almost no equipment and a very limited staff, the work was begun by Mrs. Brown and Mrs. Max H. Miller, Jr., a trained nurse who had been a surgical supervisor at the Mayo Clinic and had married a patient from San Antonio and come to his home town to settle. Soon after it was started the rector, the Rev. J. Wilson Hunter, was elected Bishop of Wyoming and could give the center little time and thought during his closing days in the parish. For over a year the women struggled along on a "try-out" basis and barely kept the center together. Mr. Hunter's successor, the present rector, the Rev. Harold Gosnell, was much interested in the project and did all he could to revive a gasping baby — a care center which really had no official place on the church schedule or organization. The vestry organized a board of directors with the rector the chairman of the board. New equipment was purchased, the staff was enlarged and enrollment was increased, all within the space of a few weeks.

Soon the Day Care Center, opening its doors each day at 6:30 a.m. and not closing them until 6:00 p.m. for six days



San Antonio Express
MRS. MAX MILLER
Director.

each week, became well-known in the city, and St. Mark's Church increased in the respect of her fellow-citizens for having opened her doors and let out her parish house for this very worthwhile community project. Soon requests came for further care and training in elementary grades. Now the Day Care Center has had to add a school, three years old, which consists of two first grades and a second and third grade, fully recognized by the San Antonio Independent School District as an accredited school.

With the growth of the Center and

School there came also a growth in interest on the part of the parish. A new building next door to the parish house was purchased in 1952 and is used exclusively for the Day Care Center and School. Chapel services are held regularly for the school and classes in religious education are given twice a week.

WOMEN

Imperative Mission

The women of St. Mark's Church are "unionized" in a parent organization known as the Women of St. Mark's which there are 11 guilds or women groups in addition to some 500 to 600 women not affiliated with a particular guild. They have a central budget, unified projects, coöordinated studies and devotions and during the year use the abilities of more than 1,000 women in carrying out their study and work. The board of directors, which meets once a month, is the central committee, made up of representatives from each guild and a past presidents of the Women of St. Mark's. Its meeting, held in the morning, is followed by a Corporate Communion and then a monthly luncheon at which some program concerning the Church's work is interestingly presented.

The budget of the Women of St. Mark's, about \$8,000, is raised through three central projects: a Parish Jamboree in the Fall, a series of book reviews throughout the year, and the Lenten luncheons served on the Wednesdays, Thursdays, and Fridays of Lent, excluding Holy Week. The Parish Jamboree, staged each year in early October, usually in La Villita (Little Town), a reconstructed Spanish village depicting life in early-day San Antonio, involves lots of hard work but an enormous amount of fellowship. Food, dancing, games, and other forms of entertainment, usually in Western or Spanish flavors, are provided for the whole family. Each year about 4,600 parishioners end an evening with weary feet but hearts full of the glow of good friends and fellowship.

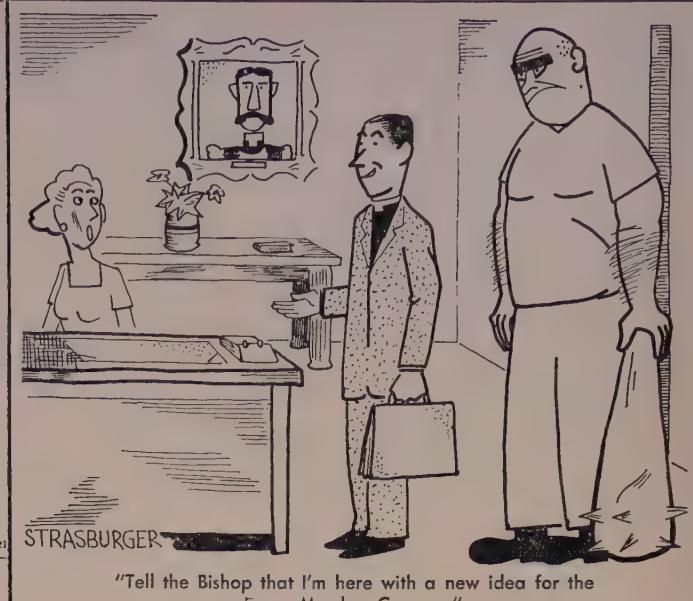
A second project, well-established now with eight years of continuity behind it, is the series of book reviews sponsored each year from October through May at the San Pedro Playhouse. This is a thoroughly enjoyable program, made meaningful through the reviews given by Mrs. J. Sherwood Avery (an import from Dallas for these occasions) who has the knack of making books come to life and for that reason is a perpetual favorite.

The most overwhelming project facing the women each year is the Lenten luncheon served each Wednesday, Thursday, and Friday of Lent. About 12 women per day are required for food



"Fetch my other cassock, Fletcher. The Vestry says 'no'!"
Strasburger

CURATE-CARTOONIST
Mr. Strasburger draws his own.



"Tell the Bishop that I'm here with a new idea for the
Every Member Canvass."

separation, cooking, dishing up, setting and decorating tables, and serving. With few exceptions the women work only one day each per week, which means about 400 women are required each week. More than 500 persons are fed between 11:30 and 1:30 each day, which calls for dispatch and coördinated efficiency on the part of the women. Last year about 10,000 meals were served at these luncheons, and untold hours of planning and downright hard physical labor were given by the women of the parish to insure success.

The 11 guilds and groups of the Women of St. Mark's do much work, of course, other than that done in these three projects. Through the individual groups they care for the altars, decorate the church for festival occasions and seasons, visit the ill and the shut-ins, do social service work of all kinds.

St. Mark's women have contributed much fine leadership to the diocesan Woman's Auxiliary, and one member, Mrs. George Judson, has served as provincial president and representative on the national executive board.

St. Mark's Community House was organized by the women of the parish in 1939. Their interest in and support of it has developed it from a parochial undertaking with one professional worker on the staff to a city-wide project known as the Episcopal Community House. In 1951, it became a diocesan Christian social relations work under the name of the Good Samaritan Center and was housed in a \$70,000 physical plant with a largely expanded professional staff supervising the work of hundreds of volunteers during the year.

Vision, hard work, and a sense of imperative mission have marked the philosophy of the women of St. Mark's parish since its earliest days.

High Value on Young People

YOUNG people are important, at least they think so at St. Mark's Church, and dozens of parishioners spend hours each week proving it. Thomas Gish, for example, has been a layreader and worker in the church school since he left its ranks as a pupil 40 years ago. When Arthur Muir retired a few years ago as superintendent after 41 years of service, Tom was the logical man to succeed him. Assisting him are three other devoted laymen who serve also as layreaders. Ed Hill serves as assistant superintendent and conducts the services for the first and second grades. John Dove assists both Mr. Gish in the upper elementary section and Mr. Hill in the lower. Dr. Jack B. Lee, eye surgeon, conducts the services for and gives confirmation instructions all year to the sixth grade in the Bethlehem Chapel. About 90 devoted adults serve as teachers and officers in planning and coördinating the large and successful church school and are backed by St. Nicholas Guild, whose chief work is assistance of any kind to the church school program.

St. Margaret's Guild puts on delicious Sunday night suppers for the Young People of St. Mark's, a group for teenagers. The curate, the Rev. Roy Strasburger, keeps the youngsters fired up and ready to go for Christian causes by good programs, Saturday work groups, which spend three hours assisting some local welfare agency or institution, and constant intimate contact with the boys and girls and their needs and questions.

St. Mark's serves as the college center for the city and brings together the college men and women from Trinity University, San Antonio College, Incarnate Word College, and St. Mary's University in a Canterbury Club which meets on Wednesday evenings in the parish house and provides part of the youth choir for the 9:30 services on Sunday mornings.

Older young people, often forgotten, are provided for through the Young Adult Fellowship under the direction of the assistant rector, the Rev. John T. DeForest, Jr. These people in the 19 to 35 year old bracket meet for a short service, a discussion meeting, supper, and group recreation each Sunday night from 7 until 10:30 p.m. Into this group come the armed forces personnel, who seek a spot of home away from home and local young business men and women.

Through the Bishop's Servers Guild (for acolytes) Dr. Edwin Sykes, surgeon and vestryman, directs the much-needed activities of 55 young men who provide crucifers, flagbearers, servers, and acolytes for the services of the parish. Cub Pack 1 and Scout Troop 1 are both sponsored by St. Mark's. Soon to be organized will be a parish branch of the Girls' Friendly Society. And certainly not least in the parish emphasis on young people is the service rendered them by the Day Care Center and School.

And so St. Mark's Church puts a high value on its youngsters of all ages.

HISTORY

Spark and Direction

Through the incredible devotion of hundreds of laypeople and clergy throughout the course of 105 years, St. Mark's Church has become a monument to the power of religion in human lives. This could well be the keynote to its majestic history. Since the inception of the parish in 1850, it has had a philosophy of outgoing service, which has made it very necessarily a part of the city in which it is placed as well as the state which it serves.

Its beginnings were difficult. Chaplain J. E. Fish of the United States Army

founded Trinity Mission in San Antonio in 1850, but the mission lost its building site and the very foundation of its planned home had to be dug up and sold for debt. It was not until 1858 that the St. Mark's name was chosen and the parish was founded. Immediate construction was begun on the present church, but this was interrupted by the war between the states and it was not taken up again until 1873. The present building was completed in 1875. Its design was the work of Richard Upjohn, a leading architect of his day and designer of Trinity Church in New York City. The old church seems to rise up out of the ground on which it is planted as though it were a normal part of the

landscape, and even the old bell in belfry was cast from a cannon used in the battle of the Alamo in 1836.

Perhaps the person who contributed the most to the substantial growth of St. Mark's Church was the Rev. Walter R. Richardson, who came as rector in 1868. He was its rector, dean, and rector emeritus for 41 years and saw a greater percentage of its growth than any other one person, for during his rectorship, the church grew from 74 communicants to more than 1,000. His unselfish devotion to the community and to the people in it made him known affectionately as "the Dean" throughout the city — the Dean because St. Mark's had the status of a cathedral from 1874 until 1888, and Dean Richardson was always known by that title until his death in 1909. Today his abiding influence is marked by a stone tablet in the sanctuary floor and a bronze likeness of him on the sanctuary wall.

He was followed in 1906 by the Rev. J. Lindsay Patton, who came from a mission post in Japan and who carried on his missionary activity by founding Christ Church Mission, which has since grown into the second largest parish in the diocese of West Texas.

In 1911 the Rev. Philip Cook came from the Chapel of the Incarnation in metropolitan New York. He placed great emphasis upon Christian education and proceeded to organize St. Mark's Church on a substantial business basis by introducing a budget system and offering envelopes. He was also responsible for building a new parish house and a gymnasium for the support of his Christian education program.

He was followed in 1917 by the Rev. W. Bertrand Stevens, who came from the Bronx in New York, and who used the facilities of St. Mark's to their fullest extent in serving the large number of military personnel who were stationed in San Antonio during World War I. He also added a new rectory, new pews, and a new organ to the church's possessions during his tenure.

The next rector to report for active duty was the Rev. S. Arthur Huston, who came in 1921 from Baltimore, Md. He was a great advocate of the social gospel and spoke his mind fearlessly without concern for the consequences. In 1926 he was succeeded by the Rev. Rolfe P. Crum, who used great vision in 1927 in constructing the present "L" shaped four-story parish house which, with additions and modifications, provides more than 75 individual classrooms for Christian education. In 1931, the Rev. Arthur R. McKinstry came from Albany, N. Y., to give vigorous leadership for St. Mark's in the solution of community problems. He particularly attacked health and crime conditions and

People of Purpose

NO matter what activity of the City of San Antonio you may select to investigate you will find members of St. Mark's parish widely involved in it. Leadership in the community is almost the keynote of the parish and the membership covers the vast maze of community activities like a web.

The publishers of all the daily newspapers are members of St. Mark's Church. One of them, Bernard Horner of the *Light*, has served as a vestryman and his brother (also a St. Mark's product) is rector of Grace Church in Providence, R. I. The wife of another newspaper publisher, Mrs. Frank Huntress, Jr., is the current president of the Junior League and an active church worker as well.

Mrs. Edgar Tobin is now the first woman to serve as president of the San Antonio Community Chest (of which the rector, thanks to her, is chairman of the budget committee!) and has served as a member of the board of regents of the University of Texas. Of the 31 agencies in the Chest, Mrs. Ellis Chaney serves as president of the Volunteer Service Bureau; William Remy (also a vestryman) as president of the Good Samaritan Center, in which office he was preceded by Tom Deely (present parish treasurer and also a vestryman); Robert D. O'Callaghan (newest vestryman), president, Salvation Army Advisory Board; Rees Oliver is president of the Children's Service Bureau (a position held recently also by Mrs. Scott Applewhite and Paul Herder, also communicants); J. Hamilton Savage, Ray Lanham, Archie Brown, and William Ochse have all been "wheelhorses" of the Boy Scout Council (in which St.

Mark's has Troop 1 and Cub Pack 1.

Carl Jockusch and M. Allan Snyder have recently served as presidents of the Bexar County Chapter of the American Red Cross (which the rector serves as Home Service chairman and a member of the executive committee) and C. Stanley Price (who is to be the next Every Member Canvass chairman) is presently engaged as fund chairman for the chapter. Mrs. Jack Allensworth is giving leadership to the Council for Retarded Children. Albert Steves, III, (present junior warden) is the new fund chairman for the Symphony Society and Frank M. Gillespie (many times vestryman and senior warden) heads the new and powerful Good Government League in its effort to reduce politics and establish efficiency in city government. Lewis Moorman heads the Voice of Freedom movement in the San Antonio area, and Mrs. Rapier Dawson and Mrs. Jay Folbre have long been the spearheads in the Planned Parenthood League.

Mrs. John M. Bennett has been for years the motivating power in maintaining high standards of excellence at St. Mary's Hall. Austin Anderson is the Bexar County District Attorney and Raymond R. Russell, Jr., is a city councilman. This past month Reagan Houston, Jr. was chosen as the Protestant of the year to be honored by the community in its annual big Conference of Christians and Jews dinner and Willard Simpson, former vestryman, was chosen as the "Engineer of the Year." Ed Hill, vestryman and assistant Church school superintendent, was chosen as the "Man of the Year" at Kelly Air Force Base where he is the chief of Materiel handling.

so lifted most of the \$60,000 debt from the parish which had been left there by the construction of the new parish house. Now the retired Bishop of Delaware, Bishop McKinstry has come back to spend his winters in San Antonio and offer his services to his old parish whenever they are needed.

In 1938 a native son of St. Mark's was recalled from his position as canon of the National Cathedral to serve as rector. This was Everett Holland Jones, who was later to become the present Bishop of the diocese [see page 18]. During his rectorship a new mission, now St. Stephen's Parish, was organized in the southeast part of the city and St. Mark's Community House for Latin Americans was established.

When he became the diocesan in 1943, he was succeeded by the Rev. Thomas L. Wright, who came from the deanship of Grace Cathedral in San Francisco and who was within less than two years the Bishop of East Carolina. The next rector was the Rev. J. Wilson Hunter who was called from Louisville, Ky., in 1946, destined to be elected Bishop of the missionary district of Wyoming in 1948. In his two years' stay, he did great things for the parish fellowship and church attendance at St. Mark's Church. The present rector, the Rev. Harold C. Gosnell, came from Nebraska in 1948

to succeed Bishop Hunter. During his rectorship, almost \$400,000 has been spent for the enlargement and improvement of the church, grounds, and parish hall. This included a narthex, a memorial tower, housing a carillon given by business men of the community in memory of Albert Steves, Jr.; a cloister linking together the church, parish hall, and a new Bethlehem Chapel. The Bethlehem Chapel was a memorial which fills a real need for weekday communion services and small weddings and baptisms. At the same time, the entire church was redecorated, rewired, its walls strengthened and air conditioning installed in the church and most of the parish house.

Probably the most amazing thing about St. Mark's Church is the pace with which she marches on in her place of power in the community. One cannot help but feel the boldness of the atmosphere of the place as he walks up to see the bronze monument dedicated to Robert E. Lee, as one of the founders of the parish, in the churchyard and to look up at the old stones put in place nearly 100 years ago to form the walls of the church and at the same time to feel the pulse beat of strong life emanating from the activities of the church and parish house. Perhaps even more amazing is the diversification of person-

nel through which this is carried on. No vestryman can succeed himself. The term of office is three years, and re-election is possible only after a year's absence. It has been the custom of the parish to elect men not for their possessions but for their active interest in the affairs of the parish and attendance at church and work in the church school. There is an unwritten agreement that of the six men elected to the vestry each year, at least half of them shall never have served on the vestry before.

The real power of the parish comes from the crowded worship services which are held there each Sunday. One Sunday a month a corporate Communion of the confirmed members of the church school and their parents brings about 250 people for the service and breakfast. At 9:30 every Sunday morning a congregation of young parents meet to hear the same music and the same sermon which a distinctly different congregation of students, older people, military personnel, and transients will hear at 11 o'clock. These two congregations practically equal each other in size, numbering on normal Sundays between five and six hundred people each. Here, in common worship, young and old alike come to find spark and direction for the power which they, as dedicated Christians, give to the community in which they live.

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GEORGIA

Camp Reese

This summer "Camp Reese," the diocese of Georgia's summer conference program, will be held on the campus of Abraham Baldwin Agricultural College, Tifton, Ga. Concurrent conferences for boys, girls, young people and adults will be held. Three hundred persons can be accommodated. The conference, which will run from July 10th to 17th, has as its general theme Christian family life.

The old Camp Reese, named about 30 years ago for the late Bishop Reese, then diocesan of Georgia, has become hedged in by an increasing summer population. Since it is impossible to purchase more land nearby, it has been decided to develop a camp at a new site as soon as one can be found.

MARYLAND

First Cathedral

The Church of the Incarnation, Baltimore, Md., has been designated as the first Cathedral Church of the diocese. Since the formation of the present congregation in 1910 from the former parishes of St. Barnabas and St. George, it has served as the Pro-Cathedral.

Other action taken at the diocesan convention, held in February at Baltimore, included organization of the new Cathedral chapter, which will have 18 members.

ELECTIONS. General Convention deputies: clerical, D. F. Fenn, C. E. Berger, D. C. Watson, R. B. Wilkes; lay, Harrison Garrett, T. C. Waters, C. W. Wagner, Eric Maude. Alternates: clerical, J. C. Wood, M. C. Ashbury, C. E. Mills, B. J. Sims; lay, W. P. Dame, A. P. Orban, John Lansdale, J. B. Rich.

Standing committee: clerical, C. E. Berger, D. F. Fenn, D. C. Watson, R. B. Wilkes; lay, Harrison Garrett, J. A. Latane, T. F. Cadwalader, S. L. Richardson.

Executive council: clerical, Hunter Wyatt-Brown, George Taylor; lay, J. M. Nelson, III, H. R. Warfield.

LOUISIANA

Sesquicentennial

The convention of the diocese of Louisiana was held at Christ Church Cathedral, New Orleans, January 26th and 27th, as Louisiana opened its sesquicentennial anniversary celebration of the coming of the Episcopal Church to this part of America.

At a pre-convention dinner Bishop Stuart of Georgia reviewed the three half centuries through which the Church had passed, pointing out the leadership of the priests in the first period, the faith and unity of the bishops during the critical second half of the

h century, and the dynamic activity of the laity in these past 50 years. The Very Rev. William E. Craig presided the delegates and guests to a special sesquicentennial service. The preacher was Bishop Donegan of New York, one of whose predecessors had first the Episcopal Church missioned to Louisiana.

Bishop Jones of Louisiana reported a total of 1391 confirmations and receptions during the year 1954. He also made mention of the fact that the *Episcopal Church Annual* reports the diocese of Louisiana as ranking second in the nation in numerical growth during 1953. A 13.13% increase is shown over the previous year, a rate exceeded only by the diocese of Maine. Bishop Jones reported that a total of 83 clergy are currently enrolled and resident in Louisiana. The number of applicants for the ministry has steadily increased, with Louisiana now having 20 postulants.

The Rev. Tracy Lamar, chairman of the department of promotion, reported on the diocesan tithing plan. Although figures at convention time were incomplete, he reported a total over-all increase over the previous year of \$15,000.

The convention will meet next year at Grace Church, New Orleans.

LECTIONS. General Convention deputies: clerical, D. H. Wattley, T. H. Lamar, S. S. Clayton, S. Turner; lay, S. A. Carleton, Val Irion, Lowell Sprague, S. C. Strausser. Alternates: clerical, P. Werlein, R. L. Crandall, J. M. Allin, E. Ratelle; lay, G. A. Kimball, T. F. Wilson, C. O'Farrel, E. L. King.

Standing Committee: clerical, W. S. Turner, P. Werlein, D. H. Wattley; lay, W. W. Pope, P. Gould, C. V. Porter.

Bishop and Council: clerical, G. P. Pardington, C. Witcher, M. F. Williams; lay, J. A. Venport, W. W. Pope, Mrs. Hugh Montgomery.

PITTSBURGH

10 Year Goal Met

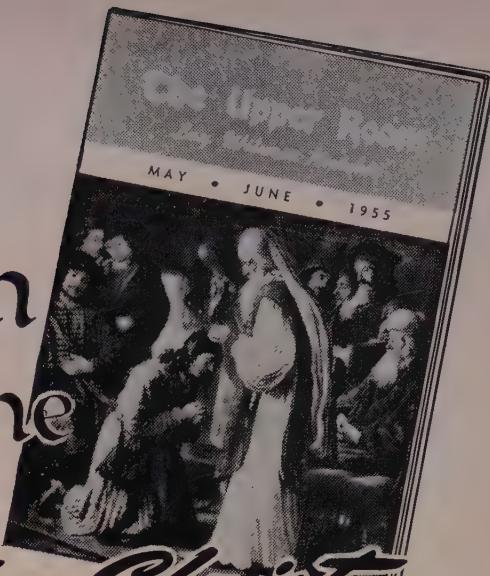
A goal of 500 communicants, set 10 years ago by a parish which then had 300 communicants, has been met by St. Mary's Church, Charleroi, Pa. Two recent confirmation classes totalled 66 candidates, mostly adults, bringing the communicant strength to 503 members. St. Mary's has nearly 200 communicants who have been received from the Roman Catholic Church. Fr. Joseph Wittkofski, rector, is a former Roman Catholic priest.

MASSACHUSETTS

1000 Calls

One thousand telephone calls and one thousand circulars asked for pledges for the new St. John's Church, Westwood, Mass. The drive brought in \$50,000 in pledges in two months. Westwood is a growing community, mostly of young

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married couples. Realizing the need for a church, about 300 couples started the drive, under the leadership of the Ven. Herbert Johnson, archdeacon of New Bedford. Until the church is built, services are being held in the gymnasium of a school across the street.

MICHIGAN Answer to Problems

The integration of races at Grace Church, Detroit, is being studied by members of a number of other Churches — Lutherans, Presbyterians, Baptists, and others. They hope to find, in this parish which is one-third white, two-thirds Negro, an answer to their own race relations problems. The parish's vestry is composed equally of members of both races.

The Rev. Henri Stines, rector of Grace Church, is a native of Haiti whose ancestry is African, Spanish, German and French. Some years ago, because of population shifts, Grace Church established a mission in the northwest area of the city. The former rector of Grace Church, the Rev. Eldon B. Mowers, has now become vicar of the mission, while Fr. Stines is rector of the parent church.

Reflecting his belief in the open door to all races in all churches, Bishop Emrich of Michigan has given Grace Church considerable support in its experiment in integration. Besides personally giving it financial support, he has sent his sons to the church to serve as acolytes.

Fr. Stines said in discussing the transition period: "Many people sort of girded themselves for friction, but none developed." He expects that a white associate rector will be called to assist him.

PENNSYLVANIA Memorial Park

A plot of ground adjoining Gloria Dei (Old Swedes') Church in Philadelphia has been purchased by the church. The property will be landscaped and used for a park, which will be called the Christian R. Lindback Memorial. Mr. Lindback's widow has given the money for the purchase of the property.

"In purchasing this land, Gloria Dei is reclaiming a little bit of the area once owned by the church," the rector, the Rev. John C. Roak, said. Pointing to a map prepared by the church in 1828, he showed land then owned by Gloria Dei extending from the waterfront to 9th Street.

The oldest church in Pennsylvania, Gloria Dei was founded in 1642, with the present building completed in 1700

— 75 years before the signing of the Declaration of Independence.

As one of the historical sites of the Park Service bureau of the Department of Interior, of the United States Government, it is supported through gifts from individuals, societies, and the United States Government.

NEW YORK Increase in Pledges

The first parish-wide Every Member Canvass at Trinity Parish, New York City, brought an increase in number of pledges of about 100%. It is estimated



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195% increase.

that 75% of this growth was directly attributable to the efforts made during the Canvass, which covered the parent church and the chapels of the parish.

The most spectacular rise in number of pledges was that at St. Augustine Chapel, where there were 49 pledges in 1954 and 207 in 1955, an increase of 236%. At St. Luke's Chapel there was an increase of 195%, to 318 pledges for 1955. Increases of about 50% were made by St. Christopher's Chapel and the Chapel of the Intercession, while Old Trinity showed a gain of 29%, to 272. St. Paul's Chapel remained unchanged.

A permanent organization, called the Every Member Canvass Fellowship, has been formed by the people who participated in the Canvass at Old Trinity. The group plans to study problems facing the urban church in connection with



Every Member Canvass. One problem is that of keeping up with constant changes in communicant lists, and deciding which persons should be considered in an active status.

OKLAHOMA

Acres for Old People

The convention of the diocese of Oklahoma met at St. John's Church, Oklahoma City, on January 27th and 28th. One new parish, St. Andrew's, Water, was admitted.

Oklahoma has raised \$102,000 for others for Christ, toward its goal of \$100,000. A diocesan budget of \$88,500 for operating and missionary purposes was adopted, and a quota of \$27,766 for the national Church was accepted. Ten acres were given to the diocese in an old people's home, and other gifts were made for this purpose.

SECTIONS. General Convention deputies: clerical, Kenneth Kadey, E. H. Eckel, T. O. Moehle, Sanchez; lay, Rush Greenslade, J. B. McComb, C. M. McCrae, V. P. McComb. Bishop and Council: Rev. C. Clyde Hoggard.

CANAL ZONE

Week of Activities

Activities in connection with the annual convocation of the district of the Panama Canal Zone lasted most of a week, with the sessions themselves held on January 12th. A clergy retreat held by Rev. Raymond T. Ferris of Nashville, Tenn., lasted three days.

Bishop Gooden spoke on the growth of the district during 1954. Confirmations were over 650 and funds raised entirely for self-support totalled \$118,000.

The district has more men in training for the ministry than ever before.

The Rev. Mainert J. Peterson, rector of Christ Church-by-the-Sea, Colon, was elected Archdeacon of Colon.

SECTIONS. General Convention deputies: clerical, Mainert J. Peterson; lay, William Curling. Bishops: clerical, Clarence W. Hayes; lay, Fields, Jr. Roman Catholic Auxiliary delegates: Mrs. M. R. MacLennan, Mrs. M. J. Peterson, Mrs. Rex Sellens, L. B. Shirley, Cristaline Robb.

Andrew's, Cocoli

Members of the congregation of Andrew's Church, Cocoli, Canal Zone, have added two bays to the church, making the nave 22 feet longer and a larger room for a growing congregation. Bishop Gooden of the Canal Zone recently consecrated the new annex and dedicated a baptistry in memory of Bruce Baldwin, younger son of the priest-in-charge, the Rev. William W. Baldwin, who died January 1, 1954. Fr. Baldwin was a carpenter-foreman and lockator before he entered the ministry.

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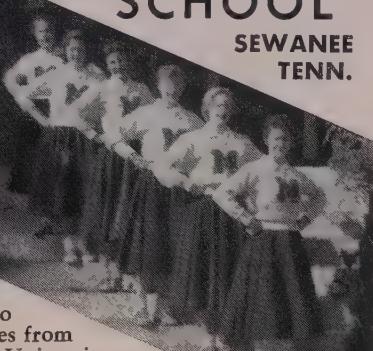
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CHANGES

Appointments Accepted

The Rev. James S. Allen, formerly rector of Christ Church, St. Joseph, Mo., is now on the clergy staff of St. Andrew's Church, Kansas City, Mo. (He has been deputy to the last two General Conventions, and is at present presiding judge of the ecclesiastical court of the diocese of West Missouri. Address: 420 Huntington Rd., Kansas City, Mo.

The Rev. Edwin A. Batchelder, formerly rector of the Church of the Holy Communion, Lake Geneva, Wis., is now rector of St. Mary's Church, Hillsboro, Tex.

The Rev. Ward H. Clabuesch, formerly curate of All Saints' Church, Pontiac, Mich., is now rector of St. Paul's Church, Corunna, Mich. Address: 418 W. State St.

The Rev. Canon Lloyd A. Cox, formerly rector of St. James' Church, Leesburg, Fla., and vicar of Holy Trinity Church, Fruitland Park, has been appointed canon of the Cathedral Church of St. Luke, Orlando, Fla., by Bishop Louttit of South Florida. Canon Cox's appointment was effective March 1st.

The Rev. W. Bruce MacHenry, formerly in charge of Holy Trinity Church, Dallas, Tex., is now in charge of St. Barnabas' Mission, Foreman, Ark., and Christ Mission, Mena, with address in Foreman.

The Rev. F. H. Meisel, chaplain at the Peabody Home in the Bronx, is taking a special clinical training course at Bellevue Hospital and has recently accepted duties as part-time assistant at the Church of the Resurrection, Manhattan, New York.

Some time this year, the Church of the Resurrection will have a member of its own parish as full time curate: Mr. Malcolm L. Foster is a student at GTS and will serve his home parish after ordination.

The Rev. Angus Miller, formerly rector of the Church of the Epiphany, Vacaville, Calif., is now rector of St. Stephen's Church, Sweetwater, Tex. Address: 1205 McAuley St.

The Rev. Allan L. Ramsay, formerly rector of St. Thomas' Church, Trenton, Mich., is now assistant executive secretary of the diocese of Michigan. Office: 63 E. Hancock Ave., Detroit 1; residence: 2622 Edgemont Rd., Trenton, Mich.

The Rev. Joseph T. Swift, who has been rector of St. Augustine's Church, St. Louis, Mo., will, after Easter, become resident chaplain of St. Luke's Episcopal-Presbyterian Hospital in St. Louis.

The Rev. Mr. Swift will be assisted by a part-time chaplain, the pastor of Richmond Heights' Presbyterian Church.

The Rev. Frank Troy, formerly vicar of Calvary Church, Jerome, Idaho, and Christ Church, Shoshone, is now rector of St. James' Church, Milton-Freewater, Ore.

The Rev. Kenneth W. Whitney, vicar of Trinity Church, Gooding, Idaho, and St. Barnabas', Wendell, is now also acting vicar of Christ Church, Shoshone.

Armed Forces

Chaplain (Capt.) Jack H. Stipe has returned to Korea and is now in the Munsan-ni area. His address remains: HQ, 24th Medical Battalion, APO 24, San Francisco.

(Chaplain Stipe writes that he has many times had contact with men in the armed forces and their parents because of their reading The Living Church.)

Resignations

The Rev. Frederick Burgess, rector of the Church of St. Matthew and St. Timothy, W. Eighty-Fourth St., Manhattan, will retire on January 1, 1956.

Changes of Address

The Rev. Dr. Edward Tanner Brown, retired priest of the district of Honolulu, and Mrs. Brown, formerly addressed in Honolulu, may now be addressed at 11610 Country Club Dr., Los Altos, Calif.

The Rev. Glenn B. Coykendall, retired priest of the diocese of Western New York, and his wife, recently addressed in Venice, Fla., may now be

addressed in West Plains, Mo., where the Mr. Coykendall will temporarily serve All Saints' Mission and the nearby Mission of the Trappistines, Mountain Grove.

The Rev. Mr. Coykendall is known for his long interest in the American Indian; he served as Indian representative for Seneca-Iroquois nations and has appeared before congressional committees, championing the cause of Indians.

The Rev. Martin T. Lord, associate rector of John's Church, Bethesda-Chevy Chase, Md., changed his address from 4700 Willow Ln., Chevy Chase, to 4212 Thornapple St., Chevy Chase 15, Md.

The Rev. Robert A. Reister, rector of St. Augustine's Church, Wilmette, Ill., may be addressed at 1140 Wilmette Ave.

Restorations

The Rev. Frederick Henry Wielage was restored to the priesthood on February 18th by Bishop Hallcock of Milwaukee, acting with the unanimous consent of the standing committee and with the approval and consent of five neighboring bishops. The restored priest had been deposed on June 1953.

Ordinations

Priests

Alaska—By Bishop Gordon: The Rev. A. Reiners, Jr., on February 25th, at St. George-in-the-Arctic, Kotzebue, Alaska; presenter, Rev. R. J. Cox; preacher, the Rev. N. H. Ell.

The sermon was translated into the Eskimo tongue by Mr. Chester Sevick, Eskimo layreader.

Florida—By Bishop West, Coadjutor: The Rev. Thomas Randolph Miller, on February 15th, at St. James' Church, Port St. Joe, Fla., where he is rector; presenter, the Rev. T. D. Bryne; preacher, Bishop West.

By Bishop Juhan: The Rev. Charles Low Keyser, on February 16th, in St. John's Cathedral, Jacksonville; presenter, Canon R. J. McCloskey.

SCHOOLS

FOR BOYS

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The Cathedral Church of St. John the Divine

A boarding school where the curriculum follows state and independent school requirements, but where the emphasis is placed upon the Christian perspective. For 4th through 8th grades. Applications welcomed. Boys of good voice. Choir membership required. Limited scholarships. For further information write

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William Self, Choirmaster

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A home school for boys 7-18 assures positive results. Self-reliance, confidence thru personal academic, business, vocational courses. All sports, unique campus. Guidance. Est. 1927. L-180, Great Barrington, Mass.

The Living Church

CHANGES

er, Bishop West, Coadjutor; to continue at St. Timothy's and Holy Cross Missions in Jacksonville.

Deacons

g Island—By Bishop DeWolfe, on February at the Cathedral of the Incarnation, Garden (the Rev. H. J. Gary, preaching):
ary Douglas Butler, presented by the Rev. Durando; to be curate of St. Paul's h, Nassau and Centennial Aves., Roose- N. Y.

rence Bernard Jones, presented by the Rev. Gary; to be vicar of the Church of the

NOTICES

IN MEMORIAM

TS ETHEL SINGLETON COOK: Died Nov. 1954; daughter of the late Dr. and Mrs. and E. Cook; member of St. John's Church, Montgomery, Ala., and the Francis Marion Chapter of the DAR; survived by two sisters, Miss A. Cook of Montgomery and Mrs. Evelyn Malone of Memphis, Tenn.; a nephew, Key S. Sansbury; and several other nieces and nephews. "Till morning's joy shall end the of weeping. And Life's long shadows break budless love."

CLASSIFIED

CHURCH FURNISHINGS

TIQUE SANCTUARY-LAMPS. Robert Rob- 1755 Broadway, New York City.

FOR RENT

STAGE FOR RENT, June or August, Rich- 1s Landing, St. Joseph's Island, Ontario, Can- Please reply to: Mrs. William Ware 7735 Vista, Houston 17, Texas.

LIBRARIES

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THE DRAL STUDIO: Silk damasks, linens by 1. Stoles, burses and veils, etc. Handbook for Guilds 53c. Church Embroidery and Vest- 2nd ed., complete instruction and patterns 0. Address 11 W. Kirke St., Chevy Chase 15,

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THE LIVING CHURCH

CLASSIFIED

OFFERED

FREE RENT, etc. to retired clergyman and wife in small garage apartment. Modern conveniences. Waterfront. No clerical obligations. P. G. Sedley, Stevensville, Maryland.

PERSONAL

BEREAVED, somewhat disabled older woman, alone with no family, would like to correspond with women of Episcopal Church; especially Associates of Religious Orders, and Daughters of the King, Diocese of Western Michigan or others. Address: 1314 Alamo Ave., Kalamazoo, Mich.

POSITIONS OFFERED

A RARELY TALENTED PERSON qualified both as an organist-director, and as Director of Christian Education. Would find unlimited scope for service in Southern California parish. Planning now for September. Reply Box D-181, The Living Church, Milwaukee 2, Wis.

SUPPLY WANTED: June, July. Beautiful, cool mountain spot. Rectory, mountain cabin, jeep furnished. Write H. L. King, Box 55, Bozeman, Montana.

POSITIONS WANTED

DIRECTOR Religious Education, Woman, now employed, desires change, small church, New York City or vicinity. Thoroughly experienced, Nursery through Senior High. Would consider part-time position. For full particulars Reply Box S-185, The Living Church, Milwaukee 2, Wis.

PRIEST, single, 46 years old, Prayer Book Churchman seeks post as curate in parish. Reply Box W-184, The Living Church, Milwaukee 2, Wis.

COMPETENT CHURCH SECRETARY desires position in Parish or Diocesan work. Executive ability, administrative experience, able to act as Director of religious education. Excellent references. Preference: New York City, Los Angeles, Chicago. Reply Box A-182, The Living Church, Milwaukee 2, Wis.

ENGLISH ORGANIST and choirmaster desires position in U.S. by May. Long experience at English cathedral, Oxford University, Royal School of Church Music, and London parish church. Boys' choirs particularly preferred. Reply Box C-183, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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(E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

Certainties

(Continued from page 11)

infallibility of the Judge, but also because no arbitrary decisions will be made at that time.

That doesn't mean God will have no part in determining our final destiny. By exercising His grace toward us, God now is doing His part to redeem us. By our present response to the activity of His grace, we shall one day stand judged. By the time of the general judgment our reaction to the activity of God's grace will have become fixed, and hence our final destiny will have become determined. The general judgment itself simply will strip away the veils of self-deception and pretense, and reveal to us and to all what we really have become.

It is hard for us to grasp what divine judgment is like, because in human judgment (the only kind with which we have had experience), there always is an element of error. Human judgment must at least partly be an arbitrary pronouncement, with the granting of extraneous rewards and the imposition of irrelevant penalties; rewards and penalties, that is, which do not inevitably flow from the character and deeds of the one judged. Divine judgment is different. Divine judgment is not vindictive but vindicative. It is not a cure, but simply a diagnosis. It does not impose artificial penalties; it merely reveals the facts. The facts are that acts make habits, that habits make character, that character makes destiny. It simply is a fact that a bad life here handicaps (if not disqualifies) us for a good life hereafter.

After we die, we are judged. That is the solemn fact of which Christians are taught always to be aware. Because he knows it is not the end of his exist-

ence, the devout Christian does not fear death. But because he knows death is followed by judgment, the devout Christian cannot regard death carelessly or frivolously. The Christian knows that in contemplating death he is contemplating judgment; therefore he contemplates death seriously and thoughtfully.

Thus we pray that God will make us "deeply sensible of the shortness and uncertainty of human life" (Book of Common Prayer, p. 316). Whether in good health or bad, the Christian is taught frankly and daily to face the fact that his own death could be (and hence may be) imminent. So he is at least partly prepared for death at all times. Living each day as though it were his last, he has a wholesome awareness of his utter dependence upon God. And since he knows God is just and kind, the devout Christian, even in the contemplation of death, thus has an inward peace and serenity never achieved by those who cling only to this life and make this world their god, because this world is not always just, nor is this life always kind.

Reared with a shrinking aversion to the very thought of death, taught a child to live in a world of illusion, modern secular man is likely to make little if any, spiritual preparation for death. If there were any possibility that any might ultimately escape death, there might be some semblance of life in one's shutting the subject of death out of his mind. As it is, shutting the subject out of one's mind only means that finally, and perhaps suddenly, will be necessary for him to face death unprepared.

But even though he is at all times in general way prepared for death, the Christian still will want to make some immediate preparation. That is why we pray in the Litany for deliverance from "sudden death." Why not from premature death? Because it is not for us to say there is such a thing as premature death! But the possible spiritual peril of sudden death is obvious; it means an opportunity to make our final, immediate preparation.

Knowing, then, that our probation ends with death; and that judgment follows it, we naturally will pray the when our departure becomes imminent, God will grant us knowledge of the fact. And for our last hour we shall desire sedation less than we desire to be at peace with God and with the Church. It is only human to hope, and only natural to pray, that we may die without pain. But it is more urgent for us to pray that we may leave this life "... in the communion of the Catholic Church in the confidence of a certain faith; the comfort of a reasonable, religious and holy hope; in favor with . . . God, and in perfect charity with the world" (Book of Common Prayer, p. 316).

ACU CYCLE OF PRAYER

March

20. St. Michael's Church, Orlando, Fla.
21. St. Anne's Church, DePere, Wis.
22. St. Thomas' Church, Farmingdale, N. Y.
23. St. Edmund the Martyr, Arcadia, Fla.
24. St. George's Episcopal Church, Almirante, Republic of Panama
- St. James' Church, Dundee, Ill.
- St. Gabriel's Mission, Wood River, Ill.
- Canterbury House, University of Miami, Miami, Fla.
- St. Katherine's Chapel, Baltimore, Md.
- St. Peter's Church, Redwood City, Cal.
25. St. Mary's Church, Irving, Texas
- Grace Episcopal Church, Freeport, Ill.
- St. Mary's Church, Denver, Colo.
- Church of St. Mary the Virgin, Falmouth Foreside, Me.
26. Christ Church, Green Bay, Wis.

The illustration shows a winding road leading through a landscape with trees and houses towards a church in the distance. On the left, there is a sign on a post that reads "THE EPISCOPAL CHURCH WELCOMES YOU" and "EVERYWHERE (SEE LIST BELOW)".

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ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r.; Rev. Neal Dodd, r-em;
Rev. Eugene Stech, c
Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9,
ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.
ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

STAMFORD, CONN.
ST. ANDREW'S Washington Avenue
Rev. Percy Major Binnington
Sun 8, 9:30, 11; Wed, Fri 9; C 4:30-5:30 & by appt

WASHINGTON, D. C.
WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev
Wkdays HC 7:30; Int 12, Ev 4; Open Daily 7 to

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn, r.; Rev. Frank R. Wilcox, Ass't.; Rev. Raymond W. Barnes, Ass't.
Sun 8, 9:30, 11, 4 & 7:30; Daily 7:30 & noon
Address by Rector

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; M
daily ex Sat 7, Sat 12; Prayer Book day 7 &
Noon; C Sat 5-6

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



(Continued from page 30)

CORAL GABLES, FLA.

PHILIP'S Coral Way at Columbus
John G. Shirley; Rev. Donald C. Stuart
8, 9:30, & 11; HC Daily; C by appt

FORT LAUDERDALE, FLA.

SAINTS' 335 Tarpon Drive
7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
8:30; C Sat 4:30-5:30

MIAMI, FLA.

STEPHEN'S 3439 Main Highway
7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
7:45; Thurs & HD 10; C Sat 7

ATLANTA, GA.

CHRIST SAVIOR 1068 N. Highland Ave., N.E.
Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other
7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

BARTHOLOMEW'S 6720 Stewart Avenue
Clifford A. Buck
7:30, 9, 11 HC; Weekdays as announced

JAMES' Huron & Wabash (nearest Loop)
H. S. Kennedy; Rev. G. H. Barrow
8 & 10 HC, 11 MP & Ser (1 S HC); Daily
5 MP, 7:30 HC, also Wed 10; Thurs 6:30;
on thru Fri 12:10, 5:15 EP

EVANSTON, ILL.

LUKE'S Hinman & Lee Street
Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7;
Also Wed 6:15; Also Fri (Requiem) 7:30;
9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30;
0-8:30 & by appt

PLYMOUTH, IND.

THOMAS' Rev. W. C. R. Sheridan
Block U. S. 30 & 31 Motel Center — 100 Mi.
in Chicago
8, 11 (Fam Eu) E.S.T.; 9:30 Culver Military
Academy; C Sat 4-5, 7:30-8:30; Travelers: Any
anged time.

BALTIMORE, MD.

ACE & ST. PETER'S Park Ave. & Monument St.
Rev. Rex B. Wilkes, D.D., r; Rev. James Carey, Jr.,
v. Allan W. Low
8 (HC), 9 (Cho Eu), 10:15 (MP & Ser),
(Cho Eu & Ser), 3 (Chinese Ch S); Daily: MP
5, HC 7:30, EP 5; Tues HC 10, Healing Mission
30; C Sat 4-5 & by appt

MICHAEL AND ALL ANGELS 20th & St. Paul
v. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
7:30, 9:30, 11 & daily

BOSTON, MASS.

L SAINTS' (at Ashmont Station) Dorchester
v. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
7:30, 9 (G Sch), 10:40 MP, 11 (Sol), EP & B
30; Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

DETROIT, MICH.

CARNATION 10331 Dexter Blvd.
v. C. L. Attridge, r; Rev. L. W. Angwin, c
n Masses: 7:30, 10:30. Daily: 6:30, also Mon,
ad, Sat & HD 9; C Sat 1-3, 7-8

Follow the good Lenten custom of stepping up your weekday Church attendance — and go to Church every Sunday wherever your travels take you. The list is arranged alphabetically by states.

ST. JOSEPH, MO.

CHRIST CHURCH Francis at 7th
Rev. William H. Hanckel
Sun HC 9, Morning Service & Ser 11; Thurs HC
Noon; HD 10:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7, Wed
10:30; Thurs 7:30 Devotions & Instr

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C 7:30-8:30

MASSENA, N. Y.

Site of the St. Lawrence Seaway & Power Projects
ST. JOHN'S Rev. C. B. Persell, Jr., Rev. W. L. Gray
Sun 8, 9:30, 11; Thurs 10; HD 7:45

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th Amsterdam, New York City
Sun HC 7, 8, 9, 10, MP, Ser & HC 11, Ev & Ser 4;
Wkdays HC 7:30 (also 10 Wed & Cho HC 8:45 HD);
MP 8:30, Ev 5. The daily offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
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Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

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Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 8; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 & 3 S, MP & Ser 11, EP,
Cho Ser 4; Daily 8:15 HC, Thurs 11, HD 12:40;
Noondays ex Sat 12:10; Ev daily ex Sat 5:15

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instructions;
Int, Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30; Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

TOLEDO, OHIO

GRACE 604 Stickney Ave.
Rev. John A. Greely
Sun 8 HC, 11 MP 1 S HC

BETHLEHEM, PA.

TRINITY
Rev. M. M. Moore; S.T.D., r; Rev. P. L. Okie, Ass't.
Sun 8, 9:30, 11; Wed 10; Fri 7:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5:30;
Thurs & Sat 9:30; Tues 8:15; Fri 12:10; C Sat 4-5

CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Perry, r
Sun 8, 9, 3 S Fam HC 9, 11:15 MP 1 S HC;
Daily HC in Lent, Tues, Fri, Sat 7:30; Mon, Wed
Fri 10; Lent Preaching 11 Thurs, also Wed 8
in city. Spiritual Counsel by appt.

COLUMBIA, S. C.

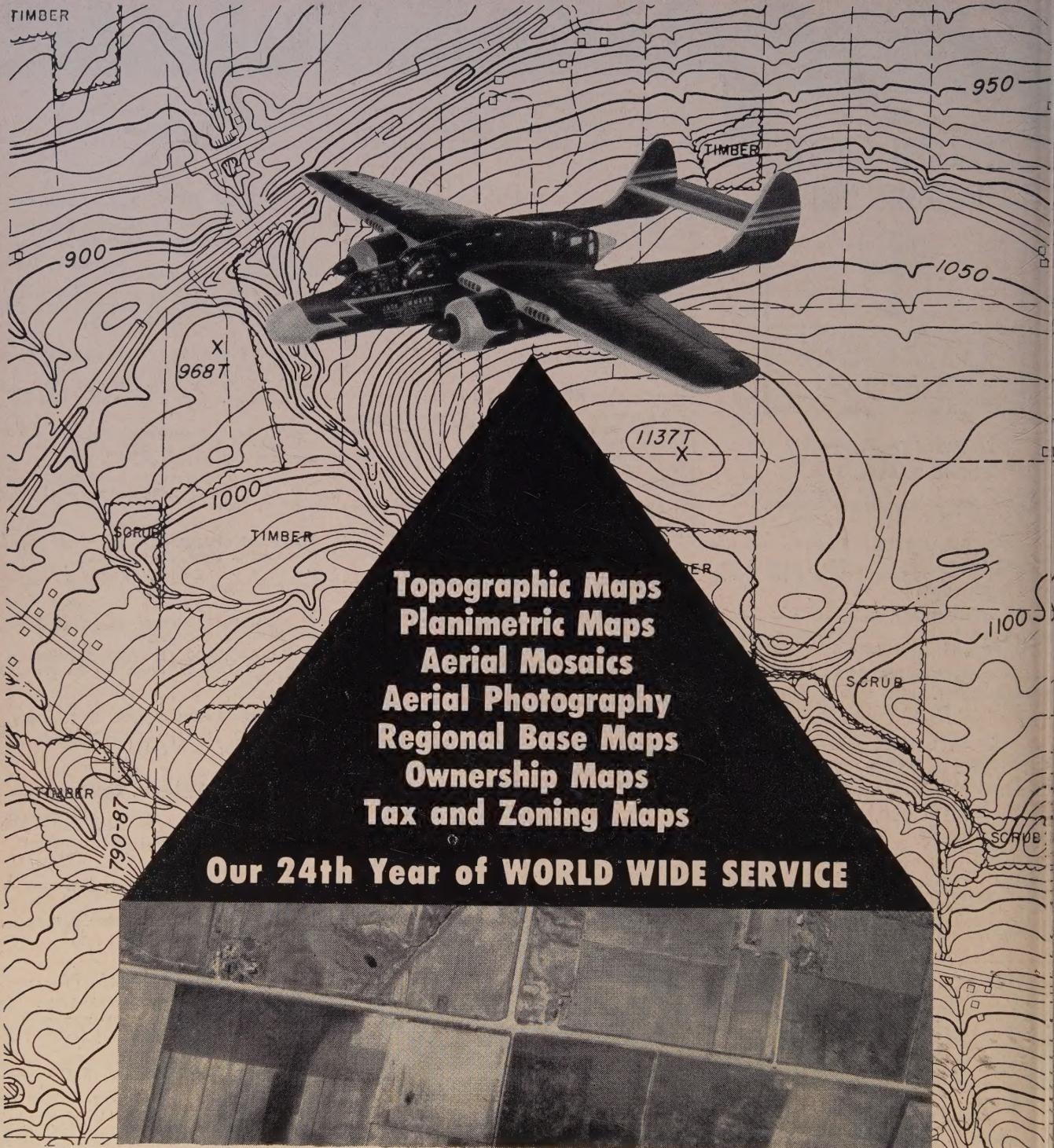
GOOD SHEPHERD 1512 Blanding St.
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri
EP 5:45; C 6 & by appt

DALLAS, TEXAS

INCARNATION Rev. Edward E. Tate, r
3966 McKinney Avenue (off the Expressway)
Sun HC 7:30, Family Service 9:15, MP 11, EP 7:30;
Wed & HD 10:30

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30



Jack Ammann

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